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SIX PERCEPTIONS OF CROSS-CULTURAL COUNSELLING

by

CATHERINE MADGE CAHILL

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The undersigned certify that they have read, and recommended to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled SIX PERCEPTIONS OF CROSS-CULTURAL COUNSELLING submitted by CATHERINE MADGE CAHILL in partial fulfilment of the requirements for the degree of MASTER OF EDUCATION IN COUNSELLING PSYCHOLOGY.

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DEDICATION

I wish to dedicate this thesis to my husband, Séan Cahill, who supported me in every way throughout the Masters in Education program.

ABSTRACT

Cross-cultural counselling has been defined as any counselling relationship in which two or more participants differ with respect to cultural background, values and lifestyle. Culture includes the sum total of ways of living: values, beliefs, aesthetic standards, behavioral norms and styles of communication which a group of people has developed to assure its survival in a particular physical and human environment. The culture/historical background of both counsellor and client are included as variables that influence the counselling process. Traditional counselling theory and practice are based upon Western beliefs and culture. Writers and practitioners in the field of cross-cultural counselling have raised the question of whether they meet the needs of people who do not belong to that culture. It is suggested that in order to be effective, a counsellor must employ culturally appropriate interventions.

The purpose of this study was to examine how counsellors in practice in the area of cross-cultural counselling perceive the significance of their own culture, the culture of their clients, the culture inherent in counselling theory and practice, and in the environment in which the process takes place. A qualitative research design was employed and data was collected by an in-depth interview with each of the six participants. Each transcript was analyzed for statements significant to the research topic and these units were divided into thematic clusters. Four major themes were abstracted from the data: counsellor beliefs, knowledge, skills and professional orientation.

The counsellors expressed awareness of their personal culture and values and were clear and compelling in their respect and tolerance of differences between themselves and clients in terms of values, beliefs and customs. They agreed that the development of bicultural skills was desirable for emigrants and minority group members, but stressed that ethnic identity and pride should be maintained.

The participating counsellors expressed knowledge of the ways entering Canadian society can be stressful for newcomers. There are many barriers to the use of the mental health system which emphasize remedial rather than preventative services. The counsellors were aware of the ways differences in values, family structure, gender roles, religion, language and emigration experience can influence attendance at counselling and the process itself. They emphasized that cultural knowledge was necessary in order to be successfully empathetic and effective.

The counsellors described a wide variety of skills and interventions and the adaptation of traditional counselling methods in response to their clients needs and values. A high degree of cultural empathy was evident. This was the basis for their eclecticism in practice.

The co-researchers displayed a commitment to the development and delivery of professional services to emigrant and minority group members.

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CHAPTER 1

INTRODUCTION

The Multicultural Policy (Government of Canada, 1971) defines us as a society respectful and welcoming of cultural diversity. The central image of a multicultural society is a mosaic or a pattern built of identifiable units. Multiculturalism promotes integration which clearly distinguishes us from the "melting pot" assimilation policy by which distinctive group characteristics are sought to be eliminated and a dominant culture imposed. The Canadian multicultural policy would appear to be compatible with counselling interventions that would foster the mental health of minority groups in a way that would allow them to participate in the larger society without giving up their own cultural identity.

In 1988, one in six Canadians was foreign born (*After the Door Has Been Opened*, 1988). Additionally, the government has announced an increase in the numbers of immigrants who will be received into Canada. Some changes in policy are in effect, however. The proportion of immigrants from Europe has shrunk, while the numbers from Asia and Latin America has expanded (*After the Door Has Been Opened*). These newcomers speak neither official language. They also hold ideas about the role of the family, religion and organization of society that are different from those of most existing Canadians. Therefore, the numbers of people who present and will present for counselling in the future who do not belong to the majority culture can be expected to increase.

Furthermore, there are ethnic subcultural groups already established in our society whose culture and identity are unique and whose needs may not be met by the existing mental health care system. An excellent example is the Native Indian communities.

If variables other than ethno-racial differences such as gender, sexual orientation, age or religious orientation are included, all counselling interaction can be recognized as slightly cross-cultural. For the purpose of this study cross-cultural counselling will be defined according to Sue, Bernier, Durran, Feinberg, Pedersen, Smith and Vasquez-Nuttall (1982) as any counselling relationship in which two or more participants differ with respect to cultural background, values and lifestyle. The counsellor could be a member of the majority group, the client a member of a minority or immigrant group. It could also include situations where the counsellor and the client belong to two different minority groups or where the counsellor is a minority person and the client is a member of the majority group.

Culture describes shared values, shared perceptions of reality and shared symbols that people have by which their thinking and interpersonal relationships are conducted (Smith, 1985). It includes the sum total of ways of living: values, beliefs, aesthetic standards, linguistic expressions, patterns of thinking, behavioral norms and styles of communication which a group of people has developed to assure its survival in a particular physical and human environment (Gibbs, 1984).

Vontress (1983) compares culture to an iceberg. Most of what constitutes culture is not even noticed by the culture-bearers themselves yet it is a powerful force in their lives. He sees five cultures: universal, ecological, national, regional and racio-ethnic. All five intermingle in any individuals life. Each of the cultures constitutes a socializing force over which the young have no control. In cross-cultural counselling the counsellor and client are culturally different because of socialization acquired in all or any of these cultural environments. In interactions, differences and similarities may be real or perceived. For example, a White Canadian and a Canadian Indian are more culturally similar than White Canadians and the Russians, even though White Canadians may not perceive it so. This is true, because for them race reduces the attractiveness of Canadian Indians and enhances that of Russians.

Ivey (1981) described the counselling process as a "temporary culture" and in a cross-cultural setting a client may not be able to respond to that temporary culture provided by the counsellor. Stewart (1981) believes that traditional counselling is based on Western counsellors understanding and working with clients on the basis of similarities. Stewart delineated the need to also interact on the basis of differences. True empathy is based more on a counsellor interacting with differences rather than with similarities. Ivey, Bradford-Ivey and Simek Downing (1987) state that there are four participants in a counselling interview: the counsellor and his or her cultural/historical background and the client and his or her cultural/historical background. This concept of empathy requires that awareness of individual uniqueness is not enough, but that cultural, historical and social factors must also be considered part of counselling. The effective cross-cultural counsellor will be a warm, empathic listener who can generate awareness of how cultural factors are played out in the concrete life of the individual and examine which theories of counselling are likely to be helpful to an individual different from his/her.

Purpose of the Study

Research can be seen as an attempt to organize and make sense of the complexity of counsellor and client interaction. It should help uncover outmoded and preconceived ideas and enable practitioners to generate new theories and methods which can facilitate client growth. Research in cross-cultural counselling can take many directions, but the focus of the study described here was culture as a process variable. In the past there has been a tendency to isolate client or counsellor variables to the exclusion of interpersonal and extrapersonal variables which also directly affect the counselling process. The researcher for this project, attempted to examine the influence of culture in counselling in such a manner that the complexity of the variables involved could be observed. An in-depth description of the experience of counsellors who participate in cross-cultural counselling interactions is offered. It is contended that these experiences will reveal issues that pertain to the culture of the counsellor and the client, the culture inherent in counselling theory and practice, and in the environment in which the process takes place. The lived-experience of the six counsellors interviewed, sheds light upon how these dynamic forces of culture interact and how they lead to conflict or to successful outcome.

Research Question

The question of how counsellors in practice in the area of cross-cultural counselling perceive the significance of culture is addressed in this research. How, if at all, do their personal values influence the counselling process? Do they acquaint themselves with the socio-historical background of their clients? How do they use this information in counselling? Do they use the same approach regardless of the culture of their client? Is the larger multicultural policy reflected in how they perceive their role and deliver their services?

The information provided by this project is intended to be exploratory in nature. It is hoped that the understanding and practices of the counsellors interviewed may be of pragmatic value and could provide focus for researchable dimensions of the cross-cultural counselling process. A review of the pertinent literature follows to serve as a preliminary to the specific study.

CHAPTER 2

LITERATURE REVIEW

In the past, the culture of the client was given most attention as a variable in research and discussion literature in cross-cultural counselling. A selection of the more recent research and clinical discussion literature of this variable is included in this review. However, literature concerning the role of the counsellor's culture and values, of the culture inherent in counselling approaches and in the larger socio-political environment in which counselling takes place, were regarded as equally important. The main source of literature was American, but Canadian and international literature was included where relevant and in English. Literature reviewed was mainly drawn from the past 12 years.

Cross-Cultural Counsellor Qualities, Values and Skills

Based on previous research and theory, the American Association for Counselor Education and Supervision in 1964 indicated that a counsellor should have six basic qualities: (1) belief in each individual, (2) commitment to individual human values, (3) alertness to the world, (4) openmindedness, (5) understanding of self, and (6) professional commitment. In a cross-cultural context the first four qualities would need to be extended to include the acceptance of and respect for differences in values, beliefs, customs and lifestyle. It might also be made to include the belief that society should accommodate to differences and not enforce conformity to the values and lifestyle of the dominant culture. Furthermore, awareness of the ways minority cultural groups are treated in society and knowledge of the culture of clients may lead to culturally appropriate treatment responses. Understanding of self should encompass not just personality but also understanding of the values, attitudes and expectations which underlie behavior and which have a cultural component. Professional commitment should include knowledge of theory and practice as they impact on culturally diverse people (Sue, Bernier, Durran, Feinberg, Pedersen, Smith & Vasquez-Nuttall, 1982).

Characteristics of a Culturally-Skilled Counsellor

These characteristics are also recommended by Sue et al. (1982) as attitudes, knowledges and skills a "culturally skilled" counselling psychologist should aspire to master. This group of authors believe that the mental health needs of ethnic minorities are not being met by the human service professions, including counselling psychologists, and advocate that the American Psychological Association adopt the attitudes, knowledges and skills which they present as characteristics a cross-cultural counsellor should develop. The beliefs described are awareness of and sensitivity to one's own culture, biases and values; comfort with differences in race; and the referral of minority clients if necessary. The cross-cultural counsellors should understand their own socio-political system. They should also have knowledge of the clients' history and culture. Moreover such counsellors need an understanding of counselling theory and awareness of barriers to counselling that exist for minorities. The skills noted were communication flexibility and competency, both verbal and nonverbal; and the ability to intervene institutionally on behalf of clients. These competencies are intended to improve skills of counsellors working with minority groups, generate sensitivity to the history, needs, strengths and resources of minority communities and to develop strategies that would address the political, social and economic needs and problems (not just individual, psychological issues) that non-White people confront (Sue et al., 1982).

The Sue et al. (1982) paper is important in many ways. The authors attempt to define the term "cross-cultural counselling" (see Chapter 1). The article challenges the perception that traditional counselling theories and practices are universally applicable, it offers a model of characteristics of a culturally skilled counsellor and it extends the concept of culture as a process variable to include the culture of the counsellor. The article also stresses that the counselling theory and the environment in which the interaction takes place are process variables to be considered.

Self-Knowledge

Torrey (1973) suggested that members of a dominant culture have little insight into their culturally learned values. It is these learned values which sit quietly within us and unconsciously providing criteria for judgement, but themselves never come under scrutiny. Torrey feels that a counsellor's search for self-knowledge should include an examination of his or her culture, so that their values, patterns of thinking, behavioral norms, linguistic and communication styles are seen as a gestalt, the ground from which their figure emerges. Gibbs (1984) and Sue (1981) believe that an individual must understand the values and beliefs of their own culture before they can understand and accept others. They see this process as a difficult one that must operate at an affective as well as cognitive level in order to have an impact on behavior. Christensen (1985) and McFadden (1983) developed models for cross-cultural counselling which demand that counsellors examine their personal and environmental influences as closely as those of their clients and identify their importance in the counselling process. The counsellor's perception of the client's ethnicity, problem and options as well as the selected treatment response are in large part a result of invisible cultural norms and values and ought to be subjected to conscious, careful scrutiny. Otherwise a counsellor may impose the culture of the dominant group on his/her clients.

In Casas' (1985) review of studies which explored how counsellor expectations, attitudes and beliefs influence the counselling of ethnic minorities it was found that these variables made counsellor's susceptible to stereotyping and were detrimental to clinical judgement and prescribed treatment. There were weaknesses in those studies reviewed. The specific counsellor variables of expectations, attitudes and beliefs were isolated while overlooking client variables such as cognitive style or environmental variables such as poverty or discrimination that actually give shape and meaning to the behavior of racial/ethnic minority people. Many of the studies were analogue studies using graduate students who may not be representative of their respective racial groups. The studies predated 1980 and political awareness and counsellor training since then may have improved understanding of individuals from minority groups as well as identifying culturally appropriate methods for working with them. However, there seems to be a general trend that counsellor expectations, attitudes and beliefs negatively affect the treatment process of minority clients.

Counsellor-Client Racial Similarity

Other research indicates that counsellor-client racial similarity positively influence the pattern of counselling. Fry, Kropf and Coe (1980) found that counsellor use of attending and expressive responses were judged to be more appropriate when the counsellor and client were racially similar. In the study both Black and White counsellors were rated as more expressive toward Black clients. Berman (1979) found that Black counsellors used more expressive and attending skills, regardless of client race, than did White counsellors. These results suggest that Blacks may be more culturally sensitive and active in counselling style and that White counsellors are being educated for work with White middle-class clients. Both of these studies suffer from the previously mentioned limitations of analogue research.

Atkinson's (1983) review of the research on preference for counsellor ethnicity provided rather consistent evidence that Black subjects prefer Black counsellors but this was not replicated with the American Indians and Hispanics sampled. A study by Atkinson, Ponce and Martinez (1984) found that attitude similarity toward acculturation was more important than ethnic similarity to the Hispanic students in the study.

Atkinson, Maruyama and Matsui (1978) reported the results of two studies in which Asian Americans rated the counsellor's credibility and utility after listening to a portion of an audiotaped counselling session. In both studies the four experimental conditions resulted from various counsellor race (White-American, Asian-American) and directive and nondirective approaches. In the first study, Asian American students rated the counsellor introduced as Asian-American as more credible and someone they would like to see. In the second study, 21 male and 27 female Japanese-Americans did not rate the counsellor differently across introductions. For both studies the counsellor was rated more credible and utilizable when employing a directive approach.

Dauphinais, Dauphinais and Rowe (1981) replicated the Atkinson et al. (1978) study with American Indians. Regardless of counselling style the 102 high school students gave more positive ratings to the counsellor when introduced as an American Indian than when introduced as Non-Indian.

However, La Framboise and Dixon (1981) found that American Indian high school students in their study gave significantly higher ratings to counsellors performing according to a trustworthy model and no rating difference were found due to counsellor ethnicity (Indian, Non-Indian).

The suggestion that counsellor-client similarity facilitates the counselling process seems credible and some of the studies discussed support that possibility. However, previous experience of counselling, socio-economic background, type of problem, counselling effectiveness, and the effect of actual counselling sessions with a racially dissimilar counsellor may be more important factors than ethnicity alone in determining client preference of a counsellor (Atkinson, 1983).

Cultural Knowledge

Acquiring knowledge of the culture of their clients and of other ethnic groups is regarded as a way multicultural counsellors can increase effectiveness. Sue et al. (1982) recommend that counsellors continue to learn about issues related to minority groups throughout their professional career. Hendersen (1979) believed that geographic location, socio-economic background, educational level, employment history and family relationship are areas for a counsellor to specifically learn about minority clients. Sue (1981) outlines six areas that counsellors ought to study.

1. What are the cultural values of the group?
2. What is the historical experience of the group?
3. How might those values and historical experience affect behavior, perception and motivation for counselling?
4. What are the group's concept of cultural identity?
5. What are potential barriers to traditional counselling?
6. What approaches might be appropriate for this group?

Both Sue and Hendersen's guidelines point to the fact that cultural knowledge for its own sake is pointless, but must be used to increase counsellor credibility and attractiveness and to evolve culturally relevant techniques. There is a danger, discussed by Sue and Zane (1987) that cultural knowledge, and techniques generated by this knowledge, may cause therapists to overgeneralize what they have learned or to act on insufficient knowledge and to stereotype a client rather than allowing for individual differences among members of a particular ethnic group. Another issue raised is to what degree should traditional approaches be modified to fit minority client needs. Some counsellors trained in a theoretical orientation may have difficulty adopting a different style. How can the knowledge of the culture of clients be transformed into concrete operations and strategies?

Credibility

Sue and Zane (1987) state that cultural knowledge must be used to increase counsellor credibility rather than to formulate culturally consistent techniques. They suggest that in the process areas of conceptualization of the problem, selection of means of resolution of the problem and goals of treatment, cultural knowledge is important. Cultural knowledge may reduce possible incongruities and discrepancies between the counsellor's belief systems and client's cultural and belief systems. If the client perceives that the actions of the counsellor are helpful, respectful and empathetic he or she is likely to stay in counselling and to benefit from it.

Rapport

Westwood's (1989) Canadian research carries the implication that in the important early stage of contact, trust and rapport are inferior between a minority client and a dominant culture counsellor. Counsellor self-awareness, so that White middle-class values are not imposed, and knowledge of the cultural context of the client are regarded as vital in order to prevent early termination. Sue and Zane (1987) also consider that the early contact is pivotal to the establishment of trust. They suggest that clients must receive a "gift" as soon as possible. Such 'gifts' as anxiety reduction, normalization, coping skills, cognitive clarity, reassurance, hope and goal setting can be the focus of therapy in order to gain trust, rapport and meaningful gains with clients who may not return to therapy.

Vontress (1978) emphasized that a direct and courteous willingness to help is the most effective way to establish rapport with ethnic minority counsellors. Sue (1981) agrees that genuineness and positive regard may not be enough to keep a member of a minority group who has experienced racism and discrimination in counselling. A counsellor must behaviorally demonstrate his/her ability to help in order to establish trust and attractiveness.

Multi-Cultural Experience

Ramirez (1991) considers that cognitive flexibility on the counsellor's side which allows him or her to match a client's cultural and cognitive styles is a desirable counsellor characteristic. He suggests getting to know a variety of people different from oneself, reading and travelling, are ways to develop flexibility. Genuineness, he stated, is still a top priority in rapport building.

Harper and Stone (1986) also regard multicultural experience and education as desirable prerequisites for a cross-cultural counsellor. Activities such as overseas residency, travel, reading and ethnic study courses were recommended.

Parker, Valley and Geary (1986) and McFadden (1983) believe that the process of becoming a skilled multicultural counsellor is a slow, life-long commitment to the development of self-awareness, cultural knowledge and technique.

In summary, there are particular competencies, attitudes and skills that a counsellor working with culturally diverse clients ought to develop.

Self-awareness and knowledge of one's own cultural, socio-political and value systems are recommended by many authors so that acceptance and understanding of differences in values, customs, beliefs and behaviors are more likely. This way, the arrogant imposition of the values of the dominant culture is avoided.

While racial similarity between counsellor and client is desirable it is not the only factor that promotes effective counselling and positive outcome. Knowledge of the culture of clients should be sought to increase credibility, assist in the development of culturally appropriate interventions and to help see a client in his broader cultural, historical and social environment. The early stages of contact in counselling are of great importance in cross-cultural interaction and counsellor knowledge, expertise and ability to demonstrate a willingness to help are necessary to keep a culturally dissimilar client in counselling. Cognitive flexibility, genuineness and a strong commitment to learning were also considered desirable cross-cultural characteristics.

Counselling Approach

The underlying goal of all counselling would be to help clients develop the ability to generate new ways to perceive and cope with their situations. Vontress (1988) points out that in traditional societies, a counselling role was entrusted to individuals on the basis of their wisdom, age or gender. In contrast, in Western, modern societies an individual is assigned to the role because of skill in counselling methodologies. Technology is emphasized to such an extent that it appears to be the goal of counselling and not the means to a therapeutic goal. In the literature reviewed in this section the author examines the cultural values implicit in counselling approaches and how they may or may not have the universal application that traditionalists attribute to them.

As previously described certain counsellor characteristics increase a client's perception of a counsellor as credible and trustworthy and make the client feel understood and unique. The counsellor's personality, values and training motivate his/her choice of therapeutic intervention and so it should be noted that the personal and socio-political cultures of the counsellor have a direct impact upon the approach/process factor in the interaction.

Each approach to counselling, developed from an individual's experience, perspective and practice, has a cultural context. There have been assumptions made about the nature of people, human relationships, mental health, how people behave and change and the goals of counselling (Katz, 1985). For instance Freudian psychodynamic theory, Rogerian humanistic concepts, behavioral, Skinnerian approaches and cognitive and rationalistic theories would each require a counsellor to conceptualize the client's problem, select a means of resolving the problem and set goals of treatment that are different. Katz (1985), Wohl (1982), and Sue (1981) contend that these and other traditional counselling theories are conceptualized in Western individualistic terms that neglect social, economic and political factors involved in a client's life situation. They point out individualistic values and beliefs are the primary philosophy of traditional methods. The following section is an examination of these cultural components of counselling raised by these authors that may not be compatible with Non-Western cultures.

1. The source of the problem is regarded as intrapsychic and rooted in family and childhood.

Pedersen (1983) considers the problem as an active, independent force in counselling that has a complex interaction of variables. He believes that not only do ethnicity and nationality influence the interaction but that age, sex-roles, socio-economic status, lifestyle and affiliations should also be included as influences. Sue (1981) felt that minorities experience social, political and economic deprivation and discrimination which are more powerful in influence than any other individual characteristics. Young and Marks (1986) identified four different belief sets for locus of responsibility for a problem and locus of problem solution. These belief sets may be encountered in cross-cultural counselling. Each quadrant suggests a different counselling approach that would reflect those beliefs.

Figure 1

Attribution of Responsibility

		Attribution of responsibility for the solution to self	
		HIGH	LOW
Attribution of responsibility for the problem to self	HIGH	I	II
	LOW	III	IV

They consider that most cross-cultural problems would fall into the fourth quadrant – low attribution for the problem to self and low attribution of responsibility for the solution to self. Clients with these attributions are most likely looking for information and expert advice. On the other hand, clients who see themselves as highly responsible for both the causes of the problem and its solution (Quadrant 1) would probably look for counsellors who are empathetic listeners and facilitators of their decision making. This is an unlikely scenario in cross-cultural counselling.

2. The primary responsibility for taking control of and resolving the problem is the client's. Independence and action are highly valued in this regard.

Many cultural groups are family and group oriented, e.g., Hispanic, Italian, Chinese. They will avoid upsetting others and will respect their family needs, values and expectations if contrary to their own. The review of literature relating to culture-specific techniques elaborates on this aspect.

3. The communication process is value laden. It demands verbal therapy in English, self-disclosure and openness by the client, limited physical and direct eye contact.

Culture and communication are inextricable. Just as cultures differ, so do methods of communication. Even assuming a shared fluency in English, verbal expressiveness is not shared by all cultures. Japanese, Chinese and Indo-Chinese people value restraint and control. Latin American, Black-Americans and African sometimes expect some form of body contact and a closer stance than Whites. For many groups avoiding eye contact is a sign of respect, e.g., American Indians and Japanese (Westwood & Borgen, 1988; Wohl, 1982; Dinges, Trimble, Mason & Pasquale, 1981; and Padilla, 1981).

4. There is a shared effort between counsellor and client in finding solutions, with the client taking the lead in communicating his/her needs and wishes.

The expectation from a healer/counsellor/elder is that he/she will be an expert whom clients can respect and follow. Asian, American-Indian and Latin-American peoples may be uncomfortable taking the lead in counselling sessions. This can be affected by their level of ethnic identity.

5. The goals of counselling are insight and adaptation oriented. They include client personal growth and change, improved social efficiency and the ability to adapt to existing societal systems.

It may be more realistic for multicultural counsellors to address issues such as unemployment, provision of language classes, visa regulations, which involve social and political action as well as psychological exploration with their clients. (Brown, 1987, Padilla, 1981; Sue, 1981; and Brower, 1980).

6. There is an emphasis on scientific method – rationality, linear cause and effect relationships, dualism between mind and body and quantitative evaluation.

Many cultures do not distinguish between mental and physical health. Chinese and Hispanic people may for instance somatize their mental and spiritual distress. Some cultures value a holistic, intuitive approach, e.g., American-Indians, and for many the expression of emotion takes precedents over reason and logic, e.g., grieving practices of Southern European cultures (Sue, 1981; and Trimble, 1978).

7. There is a rigid adherence to time schedules, e.g., 50 minute sessions, weekly office appointments.

American-Indians value people over protocol and may be poor timekeepers. Many do not understand intrapsychic probing on demand and prefer a more spontaneous expression of self. People may seek healing in spiritual, formalized rituals that are not limited in time. Many cultures have a fatalistic belief that their life and time in it are beyond their control. A culture's concept of man in relation to time and space can have direct impact on individual behavior (Vontress, 1988; and Ibrahim, 1985).

Culturally Specific Strategies

Sue (1981) and Marsella and Pedersen (1981) believe that cross-cultural counselling cannot be approached through any theory which is drawn from a culture-bound concept of the nature of man and the nature of personality. Different theories imply different desirable outcomes which may not respond to and may not be compatible to a client's needs and values. Sue and Marsella do not believe that traditional methods are universally applicable and therefore changes are needed to meet the cultural norms of the client.

Suinn (1985) noted that culture is being accepted as a real variable in counselling due to the involvement of ethnic minority professionals in the field who brought an understanding of the cultural meaning and context of words, actions and events. They are extending the boundaries of counselling theory and practice through their research, writing and political involvement.

Draguns (1978) describes current theory as being either "Emic" or "Etic" in concept. Emic suggests a counsellor is concerned with a client as she/he exists in a racio-ethnic culture. Their goals are usually to get the dominant group to change to accommodate to differences. Etic suggests that counsellors take a global perspective and perceive that national boundaries culturally define people. They would promote that clients change themselves to fit into the group. Cross-cultural counsellors normally are Emic in orientation, says Draguns.

Most of the following literature emerged from the work and experience of ethnic counsellors working with usually, but not always, ethnically similar clients, in the United States. This literature is an overview of how cultural knowledge (of client and society) is necessary to bring counselling techniques in harmony with the culture, values and needs of a client from an ethnic subgroup.

Chinese

Sue (1981), Sue and Zane (1987) and Wohl (1982) describe cultural values that are relevant when counselling American-Chinese clients. They are very family oriented and will conform to family directives in personal, academic and vocational matters. Their patriarchical communities demand adherence to rigid role identities and communication flows from parent/authority to child. They value restraint in behavior and control of emotions. D. W. Sue has carried out extensive and well documented research among the American-Chinese and has identified responses to counselling that may characterize this group. The American-Chinese under-utilize mental health services and are likely to terminate treatment early if they do present for counselling. This may be due in part to the discrimination and racism they have experienced in the United States which leads to mistrust, segregation and a fear of representatives of the status quo. It may also be that they feel shame and guilt when their loyalty and duty to family is put into question by attendance at counselling. Confidentiality is an important issue for them. Their belief in the restraint of strong feeling may induce the somatization of symptoms and Sue recommends that any presenting problems should be responded to with respect in order to build rapport and trust. Sue recommends a structured, directive approach as being culturally appropriate for a group that is conforming, law-abiding and practical in their approach to survival in an often hostile and alienating society.

Sue (1981) categorized the response of Chinese Americans to culture conflict into the traditional, the marginal and the activist. The traditional orientation consists of Chinese people who have a high degree of ethnic identity and accept the values, customs, gender roles and langauge of their forefathers. They may find a counselling role ambiguous and difficult and Sue believes a structured, directive, rational approach is most effective.

The marginal person rejects Chinese ways and adopts Western ways wholeheartedly. He/she may suffer from racial self-hatred which can cause depression and lack of motivation. The counsellor's role should include "reeducation" of the client in acquiring a balance between total rejection of one's own culture and total assimilation into the dominant culture. Bicultural skills may help resolve difficulties.

The activist is politically, socially and economically aware and wants to forge a new, ethnic-American identity. In counselling they may blame external factors for difficulties and a counsellor while dealing with political and social issues must also be alert to personal problems.

The above categorizations have proven clinically useful to professionals dealing with different subcultural groups as a framework with which to use cultural knowledge in therapy without stereotyping or neglecting unique characteristics. Ford (1987) describes research in which he applied Sue's categories to Mexicans, Black and Native Indian clients and found it a helpful first step in a complex and difficult field of counselling. Ford finds behavioral approaches especially Reality Therapy most effective in his cross-cultural counselling with those ethnic clients.

Japanese

The Japanese are also very family oriented, conform to rigid roles, who value restraint and control. They too avoid mental health services so as not to dishonour the family name (Sue, 1981). Kitano (1981) stated that the Japanese have a higher degree of acculturation to the greater American society than many other ethnic groups. This can be traced to the dissolution of their communities and their isolation in camps during World War Two. The middle-aged Japanese may display Sue's marginal orientation, but the youth population have a high level of acculturation to American ways and stereotyping would be offensive to them. It is important for a counsellor to note the geographical background of a Japanese client, e.g., Hawaii or New York, and their socio-economic status, as they influence ethnic/dominant culture identification.

Indo-Chinese

There has been a continual movement of Vietnamese, Cambodians and Laotians to North America for the past 20 years. They also have a family and patriarchical orientation, value restraint of feelings, especially negative ones, are likely to somatize symptoms and present a smiling, stoical face to the world even when under immense stress. Rosser-Hogan (1990), Wehrly (1988), Brown (1987) and Brower (1980) are among the clinicians who describe their experience with these people. This group of emigrants may have endured great loss – of family, home, status, qualifications, property, dignity – and hardships as a result of their expulsion or voluntary departure from their homeland. Loss ought to be dealt with in counselling through grief and loss counselling, stress management, relaxation methods. It is important to clarify if they are ethnic Chinese or Vietnamese, Cambodian or of Laotian blood as the Chinese have very segregated, alienated communities within the larger societies (like in the United States), which further complicates the counselling process. Their previous level of education and socio-economic status are also important factors to establish as they influence their knowledge and expectations of counselling. This group may need and prefer concrete services provided through community, e.g., language classes, vocational counselling, education about North American culture and use of its systems, employment agencies, nutritional and food advice, help with government agencies and medical assistance. Because of their natural stoicism and restraint, their family loyalty, their fear and distrust of White people, and language barriers, they are frequently in great distress when they present for counselling. A structured, directive approach may be most appropriate initially.

Hispanic

The numbers of emigrants from Latin America to Canada and the United States continues to expand and knowledge of their culture and counselling needs is required. Ruiz (1981) believes that Hispanic people do not universally acculturate to the United States, but may retain a high degree of ethnic identity.

Padilla (1981) depicts various levels of Hispanic identification. Some have dual loyalties to the majority culture and to their Hispanic origin. Still others, exhibit a marginal loyalty to their Hispanic background and embrace the dominant culture or vice versa. The marginal group have a greater incidence of maladjustment and stress as they are unable to cope with either culture. Padilla found that a wide range of techniques and interventions were required in response to this ethnic group's varied needs. Family therapy is a successful approach as the Hispanic people are affiliative and family oriented. A charismatic counsellor who is caring, accepting and warm seemed to be very important in establishing trust and rapport. Le Vine and Franco's (1981) study shows that a female counsellor may increase self-disclosure of Hispanic people in counselling. Atkinson, Ponce and Martinez (1984) found that attitude similarity in a counsellor may be more important than ethic similarity for Mexican-Americans.

This group of emigrants seem open to majority-oriented methods of counselling, provided that they are delivered in a culturally appropriate way, e.g., respects family loyalty, religion and spiritual beliefs and preferably in a community setting.

North-American Indians

Richardson (1981) identified 37 differences between Anglo (majority) and Indian values. They include their harmony (versus mastery) of nature, their respect for elders (versus youth), their co-operative (versus competitive) attitude, preference for anonymity, submissiveness and sharing (versus individuality, aggression and acquisition). Trimble (1978) warns that a large diversity exists in level and kind of ethnic/majority identification. Reservation, rural or urban living influence their beliefs and values and there are tribal and regional differences also. The counsellor must be careful to keep individual frames of reference clear.

Dinges, Trimble, Manson and Pasquale (1981) have concerns that a disproportionate number of Native Indians use the mental health services which is eroding their culture, identity and pride but not treating them in a culturally sensitive manner. They state that traditional psychological methods are asking or requiring Native Indians to transform their social and spiritual beliefs and continuing to create conflicts and alienation between the majority and the Native Indian societies. They support a return to traditional, community based and non-analytic healing rituals until such time as there are enough North American Indian professionals available to deliver culturally appropriate, modern interventions. Dauphinais, Dauphinais and Rowe (1981) and La Fromboise and Dixon (1981) in studies with Native Indian high school students found that they rated counsellors described as Indian higher than those named as Non-Indian.

Richardson (1981), Sue (1981), and Trimble (1978) suggest that the development of bicultural skills is a way of resolving the issue of culture conflict which is so troublesome in the Native Indian community.

Mitchum (1989) and Herring (1989) are sensitive to the low self-esteem of North-American Indian children. Their poor achievement and high drop-out level are symptoms of this. They find that group counselling that doesn't challenge or demand individual competition can be effective. Directive methods are favoured and they emphasize counsellor characteristics such as kindness, genuineness, accepting of differences and flexibility.

La Fromboise and Rowe (1983) describe a skills training approach based on social learning theory. They applied in a program that provided assertiveness training, problem-solving strategies, career planning and communication skills to a group of North-American Indians. The training included modelling, behavior rehearsal, reinforcement and feedback which parallel the Native Indian traditions of role-play, apprenticeship and group consensus. They report significant improvement in skills and the emergence of spokespeople for the tribe.

Blacks

Vontress (1971 and 1983), Block (1981), and Smith (1981) support the belief and research findings that Black people prefer Black counsellors. If a Non-Black counsellor is involved he/she ought to deal with the colour issue immediately and not feign 'colour blindness.' Blacks have a long history of discrimination and racism against them and their distrust of White, establishment figures has historical dimensions. Counsellors need to be open, active, directive and goal oriented.

Their level of acculturation to society or the level of ethnic identification is as important to assess as their perceived status in society should determine the type of intervention employed. Family and group counselling have been found to be effective with Black clients (Smith, 1981).

Africans

Raubenheimer (1987) and Biswalo (1987) found that the traditional counselling skills needed adaptation and modification to be effective in an African setting. Listening, positive regard, genuineness and nonjudgemental attitude were not enough to establish rapport and trust. It was essential to demonstrate understanding of their historical and socio-political situation, their family affiliation and their definitions of health and care-giving. Directive, concrete approaches, which reflect their native healing, were effective. Socio-economic and educational levels influenced the counselling process.

Arabs

Saleh (1986) is unique among the authors surveyed as he believes that Western counselling methods may not be adaptable to the Arab world. Their value system may be so totally different from that of the Western world, that it may not be possible to bring traditional, Western methods of counselling in harmony with an Arab client's culture. They have a strong group affiliation, value social (versus personal) morality, regard stability and continuity as more important than change in society and look to the family to promote conformity and adherence to tradition. Males dominate in Arab society. Saleh, who had counsellor education in the United States, has found his training non-applicable in an Arab context.

Conclusion

The review of the literature in which the author examined the influence of culture in cross-cultural counselling has revealed the complexity of the issue.

In the past, the culture of the client was the focus of research and the culture of the counsellor, of counselling theory and of the environment in which the counselling takes place were not included as independent variables. Research is limited in the field of cross-cultural counselling, findings are mixed and there are inherent weaknesses in most studies. There is a tendency to isolate certain client or counsellor variables that are believed to impact the counselling process while overlooking interpersonal and socio-political variables that are equally influential in the lives of individuals. As a result, the literature reviewed regarding the role of culture in counselling was largely discussion literature or literature anecdotal in nature.

The characteristics, skills and values of an effective cross-cultural counsellor were sought. Racial similarity between counsellor and client increases effectiveness of counselling. It is the ideal situation. It raises the question: Can a culturally different counsellor be effective with a client? Yes, but it requires training and skills, say the researchers who have been reviewed.

Counsellors should be self-aware and conscious of their own values and culture and how it may impact the counselling process. Their personal characteristics should be those of an effective counsellor: empathetic, genuine, flexible, nonjudgemental, open. In addition, cross-cultural counsellors need knowledge in other areas, to increase their credibility, attractiveness and expertness in the eyes of the culturally different client. They need knowledge of the socio-political system in which the counselling takes place and especially of the way it treats minority groups in order to understand clients' possible external sources of distress and to be able to intervene institutionally if necessary. They need knowledge of a wide range of counselling theories and be able to systematically modify them to be culturally appropriate and can draw on a wide variety of techniques. Cultural knowledge of the groups they work with is essential in order to establish empathy, facilitate communication and intervene appropriately.

The traditional counselling theories are based on Western, individualistic assumptions. They don't allow for cultural variations in affiliations, verbal and nonverbal communication styles, expectations of counsellors/healers, therapeutic methods and especially for the negative influence of socio-political systems on minority individuals.

When examining the literature pertaining to counselling specific ethnic/minority groups, the causes for the under-utilization of facilities and early termination were clarified. Methods of counselling offered may not be culturally sensitive. Many minorities need concrete services, e.g., language classes as much as intrapsychic counselling. The lack of counsellors fluent in the languages of emigrant and minority groups is great. The barriers of effective cross-cultural counselling can be language, class and culture-based. The discrimination and racism apparent in the larger society penetrates to the health care system and counselling services also. In order to avoid stereotyping of minority individuals it is recommended that their level of acculturation to the majority or to the ethnic culture be assessed, their socio-economic background, degree of education and geographic location when growing up should be evaluated and knowledge of their group history and culture should be acquired. The development of bicultural skills was regarded as a desirable way to resolve culture conflict.

The task of exploring the influence and interaction of the cultures of client, counsellor, counselling methods and socio-political environment in a counselling interview is daunting. The study of the lived experience of a sample of counsellors who deal with cross-cultural issues can be regarded as a beginning. It may give insight into avenues which research questions and methods could take. It may raise awareness for the necessity for sound, empirical research in the field of cross-cultural counselling and provide direction for counsellor training and professional development programs.

CHAPTER 3

METHODOLOGY

The following chapter describes the methodology applied to this study. Although described in sequence the nature of the research required that the processes of collecting, analyzing and synthesizing data were re-evaluated and examined as work progressed and as understanding of the research topic grew.

Foundations of Research Methodology

If research methodology is conceived on a continuum ranging from experimental research in a controlled laboratory setting to phenomenology, then the methodology of this study falls toward the phenomenology end of that continuum.

The Kantian belief that the world would be unintelligible without the mind's ability to interpret it provides the foundation of phenomenology. Colaizzi (1978) and Valle and King (1978) contend that we have no existence apart from the world and the world has no existence apart from us. Each individual and the world are said to co-constitute one another. People are not separate from their world. The phenomenological approach focuses not only on observable behavior, but also on the inner experience of thoughts, emotions and sensations (Valle & King, 1978) and attempts to understand the very nature of the subject being studied. This contrasts with traditional research methods which focus on phenomena which are observable, measurable and may be duplicated and which distinguishes between the unobservable mind and the observable things and events (The Cartesian split).

The complexity of everyday living forces one, however, to study only certain aspects of any experience. The totality of a lived situation may be impossible to capture but in phenomenological research a double context is described. All the description provided by the counsellors is presented precisely, and seriously considered. The context in which the researcher operates is also examined and the reasons for interpretations clearly outlined.

Once human experience as well as behavior is recognized as a legitimate source of psychological research it seems appropriate to turn to "the everyday world as it is lived by all of us prior to explanations and theoretical interpretations of any kind" (Giorgi, 1975).

The Question

The first step in doing phenomenological research is to frame the question the researcher seeks to have answered (Osborne, 1989). The personal involvement of the present researcher with the field of interest is presented in the bracketing section. Examination of the research and theoretical literature in the area of cross-cultural counselling in order to clarify a specific focus brings several problems to light.

Definitions are unclear and inconsistently used. There is a lack of coordination between group and individual level research. Research has been largely conducted within minority subcultures in the United States of America especially among Native Indians, Black, Chinese and Hispanic Americans. Cultural stereotyping and restrictive counselling practices seem a possible result of this type of culture-specific research. Questions can be raised about the accuracy of results which depict, for instance, that the Chinese people prefer directive counselling approaches or that Native Indian people prefer a racially similar counsellor. Research did not clearly define the level of acculturation of the population studied. Several analogue studies were traced but no empirical studies were found of counsellors' practices and effectiveness. It seemed to me that a process research study which would be concerned with the examination of the counselling interview and of factors which lead to a successful outcome might contribute to knowledge in the field of cross-cultural counselling.

Wertz (1984) claims that the starting point for research is "a discrepancy between the phenomenon itself and what is already known about it, a discrepancy between human and scientific realities." The scientific reality of the counselling interview was assembled by my reflection on the research literature, through dialogue with counsellors and university professors which drew on their knowledge and experience, and by clarifying my own observations and beliefs. The human reality or the phenomenon itself, the cross-cultural counselling interview, needed to be more clearly defined.

There were pragmatic and ethical obstacles to my access to clients in an interview situation. My focus was directed to counsellors in the cross-cultural interview. How might they differ from counsellors in other sub-specialties of counselling? This led me to values.

Hague (1986) believes that values have cognitive, affective and conative aspects. We not only intellectually understand and emotionally desire something we value, but we act on those values. He uses the image of values as being the bedrock of behavior, upon which the surface activities of rules, laws, beliefs and attitudes are based. The understanding and description of the values counsellors bring to a cross-cultural counselling situation upon which their practices and attitudes would be based, seemed an important first step in identifying researchable dimensions in this process. The methodology soon emerged from the question. When observation of counselling sessions had been ruled out, I realized that I must turn for data to indepth, rich descriptions of what Becker (1986) describes as the "prereflective level of experience." A sample of cooperative and interested counsellors who were ready to articulate their everyday experience and their deeply held values had to be found.

Bracketing

The procedure of bracketing is basic to qualitative research methodology. The ways in which the researcher's personal circumstances and values influence the choice of question, the interview process and the analysis and synthesis of data are brought to the awareness and scrutiny of the researcher, the co-researchers and readers of the research report. The contextual nature of the research method is maintained.

Colaizzi (1978) poses three questions that a human science researcher should address as she examines her presuppositions and prejudgments about the subject under investigation. Colaizzi's three questions are:

1. Why am I involved in this phenomenon?
2. How might my personal inclinations and predispositions as to research value influence or even bias how and what I investigate?
3. What are the hidden gains that I might acquire in investigating it and in investigating it in this way?

Why am I involved in this phenomenon?

In response to the first question, my involvement stems from two life events I experienced in the past 10 years. Firstly, I emigrated with my husband and family to Alberta. I went through the phases of acculturation to the various levels of Canadian culture described by Locke (1991) as contact, conflict and adaptation. As a result of those social and psychological processes I became very conscious of many of my behaviors, beliefs and values which were firmly rooted in my Irish background. As I acclimatized to life in Alberta, I not only viewed the culture I had left with a critical eye but learned to see the new Albertan culture, and the subcultures it contains, in an evaluative and appreciative manner. I learned to respect differences and that other cultures and ways of being are equally valuable and legitimate as the two cultures with which I can now identify.

Secondly, during my practicum courses in individual, family and group counselling, which I participated in as part of a Masters degree in Educational Psychology, I became conscious of differences in communication styles, in expectations of counselling and in the definition of problematic behavior, between me and clients and between me and supervisors. In order to arrive at mutually satisfactory interactions I learned that personal and cultural dimensions of both parties had to be kept in perspective. I learned that people listen to each other differently, have different patterns of verbal and nonverbal behavior and that a counsellor's use of skills and approaches should reflect not just her own but a client's worldview. I wondered what counsellors working with people from cultures different from their own or the host culture bring to the interaction that facilitates empathy, trust and open communication.

How might my personal inclinations and predispositions as to research value influence or even bias how and what I investigate?

In response to Colaizzi's second question I realized that I presupposed that counsellors in a cross-cultural setting would require qualities other than those outlined by the American Association for Counsellor Education (1964). It lists six basic qualities required to be an effective counsellor: a belief in each individual, a commitment to individual human values, an alertness to the world, open-mindedness, understanding of self, and professional commitment. These are indeed broadly defined, desirable traits but I believe that are conceptualized in individualistic, North American terms and based on the assumption that a person is totally responsible for his or her own lot in life. The influence of culture and socio-political systems are not recognized. Sue et al. (1982) state that "ethnicity and culture is a function of every person's development and not limited to minorities." Knowledge of my own and of another's culture are variables I include and value in my professional and personal life.

Closely linked to my bias toward culturally sensitive individuals is my dislike of labelling and stereotyping. I have experienced stereotyping and racist remarks about my ethnic community from people in all walks of life. Friends from other cultures especially visible minorities speak of the institutionalized racism they encounter. At no point in my training or supervision were cross-cultural issues, such as these mentioned, raised or integrated into theory and practice. If I had not personally lived through the process of adapting to another culture I wondered how I would have become aware of the cultural, class and language difficulties minorities and newcomers to Canada encounter in a dominantly white, middle class society.

These experiences most likely predisposed me to investigate the values held by counsellors working effectively in a cross-cultural setting to assess my belief that while it is important to recognize the shared humanity of all clients, the existence of differences cannot be neglected.

My education in Arts and Education university faculties may have predisposed me to the human rather than the natural science methodology. My interest lies in living subjects rather than theoretical constraints. My work experience in teaching and business have increased my concern for and ease with people. My training in basic interview skills in the humanistic counselling tradition also prepared me for a research method involving indepth, semistructured interviews. I believe that I have the rhetorical, interpersonal, clinical and analytic skills needed by a human science researcher.

What are the hidden gains that I might acquire in investigating it and in investigating it this way?

Relative to Colaizzi's third question, I realized I could continue my education in counselling theory and practice while at the same time completing the requirements for my Masters in Education degree.

Description of Co-Researchers

The term co-researcher is used to imply an equality with the researcher and an interest shared with her in discovering the structure, form and trust of the experience being investigated. The researcher and subjects are co-authors of the final conclusions. The term co-researcher is used not in the traditional sense but in the sense of phenomenological research literature.

The basic criterion for the choice of co-researchers is that they illuminate the phenomenon being studied and especially dimensions that the researchers wants to compare (Wertz, 1984). They should be involved with the topic, should be "life-world experts in the phenomenon" (Becker, 1986) and should be willing to articulate on their everyday experience.

A research design summary (Appendix A) was circulated to agencies, private practices and School Boards as a way of identifying subjects. The criteria for subject selection were: (1) English speaking, (2) professional training in counselling, e.g., psychology, social work, (3) be articulate in and willing to discuss the research topic, and (4) work or have worked in a cross-cultural setting. As a result of the circular three co-researchers were identified. After a preliminary interview/discussion they agreed to an interview.

The first co-researcher is a Canadian-born chartered psychologist who counsels both Canadians and newcomers in a city agency. She has a commitment to the development of cross-cultural skills and services.

The second co-researcher interviewed is a Chilean-trained social worker who works almost exclusively with emigrants.

The third co-researcher who responded is an emigrant who was educated in Canada and who is a chartered psychologist in private practice. He has extensive experience in cross-cultural counselling and has contributed research in the field.

Polkinghorne (1979) emphasizes that the selection of co-researchers is not meant to meet the logic of the sampling theory of traditional empirical research, i.e., data can be generalized to a population and can meet tests of significance. The co-researchers were chosen as they were willing to explore, and communicate their explorations of the influence of cultural values on the counselling process when the clients are people from minority and international cultures. They had specific knowledge which could enhance the researcher's understanding of the theory (Glaser & Strauss, 1967).

When the interviews with the first three co-researchers were complete and listened to on audiotape I decided to seek out another Canadian-born counsellor.

The possibility of differences in practice and values due to differences in nationality had to be considered. A stratified group of co-researchers who would provide various perspectives and varied experiences was deliberately sought.

The fourth co-researcher is a Canadian psychologist in practice with a great deal of experience counselling and testing Native Canadian Indians and who also deals with people from many other cultures.

The fifth co-researcher was identified by other co-researchers and by two counselling psychologists (who had not felt qualified to participate when asked to do so) as being informed, articulate and a full-time professional in a cross-cultural counselling setting. He is an emigrant with Chilean and Canadian psychologist qualifications.

The sixth co-researcher was identified by a School Board administrator. The school were she is a school counsellor has a largely emigrant and minority population. Her experience with children and their families would add an extra dimension to the research, I felt.

In phenomenological research there are no rigid rules regarding numbers of research participants (Becker, 1986). Availability of counsellors who met the selection criteria was limited in the first place and from my ongoing search for co-researchers I decided that I had interviewed a group who were representative of their profession in Edmonton. As I engaged in the comparison of data, as it was gathered (Glaser & Strauss, 1967) it seemed to me that the quantity and quality of data collected after six interviews would identify the values and the skills which these counsellors brought to their professional role and would increase understanding of what constitutes an effective cross-cultural counsellor.

Interview Process

The interviews were carried out between June 1991 and September 1991. Initial contact with each co-researchers was made by phone and was followed up by a short meeting (except in the case of one co-researcher) in which the goal of the research and the methodology were explained. Interviews were conducted in the co-researchers' offices where they worked, where they would be comfortable in the interview process. Interviews were scheduled to accommodate to the routine of each co-researcher and all took place during the working day. Confidentiality and informed consent were discussed before each interview and an assurance was given that a coded name would be assigned each co-researcher and that a copy of each individual's transcript and its analysis would be sent to him/her to ensure agreement with my interpretation of their descriptions.

The interviews were audiotaped and later transcribed by the researcher. The interviews were semistructured. I used an interview guide (Appendix B) containing a set of questions which might elicit concrete descriptions which would go beyond the intellectual and the theoretical to the realm of the personal (Colaizzi, 1978). While the order was generally maintained, sometimes the co-researcher answered a question without any prompting, and sometimes he or she required repeated questioning or another form of prompting. I believed that by structuring the interview to some degree, the focus of the research could be maintained, the interviewer could be more prepared and therefore be more receptive during the course of the interview and that while being removed to some degree from the process I could relate to the co-researcher in a warm, open manner.

The interview according to Becker (1986) should be seen as a means to a goal rather than the goal itself. The goal was to gather rich descriptions of their experience. To this end I employed skills from the clinical interview: active listening, observation, open and closed questions, encouragers, paraphrasing and summarization, reflection of meaning and feeling. I expressed my respect and interest both verbally and nonverbally.

The interviews ended when either the questions had been answered and no further new data was forthcoming or when the time allotted had been spent. I believe that research can never be exhausted, is never complete. It is as Colaizzi (1978) said "always expanding and on the way, it never arrives."

Data Analysis

The sequence of data analysis is derived from methods outlined by Wertz (1984), Turner (1981), Colaizzi (1978), and Glaser and Strauss (1967).

1. Each interview transcript was read at least three times before analysis began in order to tune into the meaning, tone and context of the co-researcher. Interpretation of each individual transcript was outlined before analysis of the next one began.
2. Statements significant to the research topic were identified and copied onto a separate page and numbered in a tabular fashion. Each excerpt was

paraphrased and from these meanings were interpreted based on properties inherent in the statement. In this way the researcher goes beyond the co-researchers statements in order to illuminate the meanings hidden in the text, but their derivation must still be clear.

3. Meaning units revealing similar themes were clustered. Care was taken that each theme was a reflection of the original statements of the co-researchers. This first order analysis of themes is displayed in Tables 1A-6A.
4. The first order themes were examined so that a higher order level of meaning could be abstracted. The higher order themes were validated by referring back to the original co-researcher statements and first order level of abstraction. This process is displayed in Tables 1B-6B.
5. A written synthesis of each co-researcher's description was derived from this level.
6. Each co-researcher was given a copy of the transcript of his/her interview, copies of the tables representing both levels of abstraction of meaning from the interview and his/her individual, written analysis. Their comments and validation concluded this stage of research.
7. The final individual analyses were compared in order to identify shared themes. A written synthesis of these themes presents the final exhaustive description of the role of cultural values as perceived by six counsellors when counselling people from cultures other than mainstream Canada.

8. The final analysis and findings were related to existing theory and research.

Validity

There are four major ways in which the validity of the researcher's interpretations can be assessed in qualitative research.

1. The bracketing of the researcher's orientation to and interest in the research topic and the rigorous and complete description of the data analysis allow the reader to understand how the researcher arrived at the interpretation.
2. During the collection and after the analysis of data the researcher checks with the co-researchers that the interpreted themes and structures are grounded in their real life experiences. Validity is maintained if implicit and explicit interpretations are borne out by naive description (Wertz, 1984).
3. Each stage of the research is presented in a coherent and convincing manner and interpretations can be defended in "as unequivocal a statement of identification of its fundamental structure as possible." (Colaizzi, 1978)
4. Validity is increased when the research results represent a reality of experience for other people not in the study who are involved with the research phenomenon. Generalizability is not the purpose of the qualitative study. However, recognition of the inherent 'fit' of the description of the phenomenon by the other people is the phenomenological equivalent of generalizability.

Validation is a continuous process, concerned with the description and interpretation of the research phenomenon and not with the measurement of variables.

Reliability

Human science sees reliability as inextricably bound to validity rather than a distinct concept. Phenomenological research focuses upon meaning rather than facts. Human perception is perspectival and contextual and ambiguity can be expected in any search for meaning (Osborne, 1989). The best a researcher can do is to objectively and as accurately as possible report the co-researcher's perception of the phenomenon, record her biases, display her competency in collecting and analyzing the data and through the power of language defend her interpretations. The final judgement is left to the reader.

CHAPTER 4

RESEARCH FINDINGS

This chapter contains the results of the research on the influence of culture in counselling as perceived by six counsellors in a cross-cultural setting. Although each co-researcher had different personal and professional experiences and interpreted them in very individual ways, four major themes emerged for discussion.

Each person's transcript was initially analyzed and statements significant to the research topic were extracted, paraphrased and given a thematic label. Tables 1A - 6A represent this level of abstraction (see Appendix C). A higher order clustering of these themes generated Tables 1B - 6B which represent the major themes for discussion. A higher order table is presented prior to each written individual analysis of each co-researcher's description in this chapter.

It is important that each higher order theme can be validated by reflecting back to an excerpt from the original statement. In that way, the interpretation of the data by the researcher for the purpose of this study is clear and understandable.

Table 1B (L.J.)

Thematic Clusters	
1. **Beliefs**	
a) Aware of own cultural heritage. Excerpts 2, 3, 7, 14, 16, 22, 50, 52, 54.	Danish heritage a source of pride and learning. See Canadian society and systems dominated by white, middle-class values which are difficult for other cultures to accept.
b) Aware of personal values. Excerpts 7, 8, 9, 11, 18, 24, 25, 36, 45, 48, 60, 62, 63.	Brings respect of differences, honesty, flexibility and a belief in human rights to counselling. Change and growth desired outcome.
c) Accepts differences between counsellor and client in terms of culture and beliefs. Excerpts 4, 5, 6, 11, 15, 16, 18, 18, 25, 26, 27, 28, 30, 40 41, 47, 52, 55, 56, 58.	Recognises that emigrants/minorities may differ from Canadian counsellor with respect to values, language, gender roles, kinds of marriage and family structure, definition of well-being, in understanding of counselling role and in perceived and real status in the system.
d) Circumstances may dictate referral of client. Excerpts 30, 33, 43.	Medical doctor may be a culturally appropriate health care giver. Counsellor with same language desirable. Settlement worker with contacts in government may be required
e) Bicultural identity as a means of resolving culture conflict. Excerpts 19, 20, 21, 22, 26.	Ability to value own culture yet function in host culture (especially to meet employment, school, travel needs) seen as desirable for emigrants.
2. **Knowledges**	
a) Knowledge of Canadian socio-political system and its treatment of newcomers/minorities. Excerpts 30, 49, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 59.	Rules, restrictions, discriminatory action and slow process of government agencies cause loss of self-esteem and confidence. Language difficulties and low status burdens for emigrants. Multiculturalism believe to be a superficial policy. White middle-class values dominate.
b) Cultural knowledge about groups she works with. Excerpts 10, 12, 17, 18, 23, 27, 28, 29, 30, 31, 32, 38, 39, 42, 49, 50, 51, 59, 61, 62.	Knowledge of client's culture helps build rapport and trust. Client values about gender roles, expectations of counselling, well-being, family, influence choice of counselling approach. Emigrant journey and arrival

Table 1B - continued (L.J.)

Thematic Clusters	
	experience regarded as relevant information. Advantage to racially dissimilar counsellor.
c) Knowledge of counselling theory and practice. Excerpts 18, 22, 25, 32, 33, 36, 53, 55, 56, 57, 58, 62.	Eclecticism, using family therapy, humanistic, directive, behavioral, cognitive and brief counselling in response to specific client needs. Language difference a barrier not always resolved by an interpreter. Listening, influencing and modelling skills employed toward therapeutic goal.
d) Institutional barriers which prevent minorities using mental health services. Excerpts 13, 14, 27, 28, 29, 41, 47, 49, 55.	Counsellors lack of cross-cultural skills. Counselling unfamiliar process for many emigrants. Individualistic assumptions underlying approaches not appropriate for many people's value and lifestyle. Language a barrier at all levels of all systems. Government offices have oppressive influence.
e) Role of interpreter. Excerpts 34, 35, 37.	Interpreters must be skilled in verbal and nonverbal communication. Bicultural identity a possible pre-requisite.
f) Experienced other cultures.	Lived in Scandinavia and in East Africa.
g) Counselling in language of client preferable. Excerpts 33, 35, 47.	Feelings, tone, context of words necessary for successful therapy.
3. **Skills**	
a) Wide variety of responses which increase effectiveness.	
Genuineness. Excerpts 11, 46, 49, 53, 62.	
Respect for client. Excerpts 6, 8, 16, 17, 18, 23, 24, 25, 47, 55, 56.	
Generation of alternate behaviors. Excerpts 6, 21, 22, 24, 26, 44.	
Personal and cultural assessment. Excerpts 6, 16, 17, 58, 59, 62.	

Table 1B - continued (L.J.)

Thematic Clusters	
Positive regard. Excerpts 5, 44, 53.	
Rapport Building. Excerpts 10, 56.	
Flexibility. Excerpts 9, 16, 23, 25, 32, 54.	
Attractiveness, credibility. Excerpt 12.	
Interpretation. Excerpt 57.	
Confrontation. Excerpts 11. 55.	
b) Out-of office intervention. Excerpts 43, 45.	Referral to settlement agency, letter writing, complaints to Human Rights Commission, accompany to Immigration Services.
c) Cultural empathy. Excerpts 4, 5, 6, 15, 17, 18, 25, 26, 27, 28, 30, 31, 40, 41, 42, 47, 48, 51, 52, 55, 56, 58, 62.	Respect for differences in values, expectation of counselling, knowledge of counselling role, language, gender roles, family structure and definition of well-being demonstrated by choice of and modification of counselling approach. Awareness of racism, restrictions, lack of status and language difficulty experienced by emigrants.
4. **Professional Orientation**	
a) Eclectic approach, with systems philosophy. Excerpts 9, 17, 23, 25, 32, 43, 45.	Family systemic approach found to be valuable. Belief in flexibility and creativity in response to clients' values and expectations. Specific culture groups found to respond to different approaches. Institutional interventions exercised.
b) Therapeutic role. Excerpts 18, 22, 24, 36, 45, 53, 55, 57.	Goals of counselling include healthy change, personal growth, improved quality of life, full participation in Canadian society and development of bicultural identity. Wide variety of skills and interventions employed to this end.
c) Personally rewarding work. Excerpts 60, 62.	Derives satisfaction from increased understanding of people and effectiveness as a counsellor.

Table 1B - continued (L.J.)

Thematic Clusters	
d) Training in cross-cultural counselling. Excerpts 13, 14.	Professional training did not include cross-cultural issues.
e) Research. Excerpt 63.	Belief that field of cross-cultural counselling needs research and development.

Individual Analysis of L. J.

L. J. is an Canadian born and educated, chartered psychologist. She is employed in a large Edmonton agency and counsels people from a wide variety of ethnic groups.

Beliefs

Her own Danish-English background is a source of pride and strength which has given her an understanding and acceptance of differences among people who come from other cultures. Although she did not feel part of a minority group, she grew up with the awareness that there are many ways of living in the world. She lived in Scandinavia and East Africa which increased her acceptance of and respect for differences. This belief in the equality of individuals underlies the qualities of honesty, flexibility and respect for individuals which she brings to the counselling situation.

L. J. expressed very clearly that she accepts and recognizes differences between herself, a Canadian, and clients from other cultures and that she tries to allow for those differences in the counselling process. She encounters differences in values, language, gender role, family structure and definition of well being to which she is "truly respectful and interested" and she "honours peoples' ways of doing things." Expectations of counselling and knowledge of the process itself can also vary and she responds by adapting family counselling methods to meet those needs. For example Latin American people respond well in her experience to structural family therapy but "Chinese and sometimes Arabic cultures have different expectations of what is expected of husband and wife and so I try to work with their expectations first." She may begin with just one person or the married couple and "wouldn't push it" if there was resistance to children being present at counselling. Some people for example East Europeans, she recognizes prefer directive counselling in order to resolve their difficulties quickly and get on with their lives. She respects parental authority and values and tries "to work through them all the time" to negotiate a middle ground where both children and parents "can live with each other and be reasonably happy."

L. J. is very aware of the loss of status, of self-esteem, and of self-confidence experienced by newcomers after they "take a series of batterings from bureaucracies and ridiculous rules and line-ups and constantly having to perform for people" and works to empower them to "figure out how to advocate on their own behalf" and on occasion has personally intervened for clients within the system, that she believes is dominated by white, middle-class values.

L. J. may refer clients to other sources of help if she believes they may be better served by doing so. For instance, if a counsellor with the same language as a client can be found she wouldn't hesitate to put them in contact. Settlement workers in Catholic Social Services can also be more appropriate care-givers for a client experiencing problems with immigration or employment matters.

L. J. values the development of a bicultural identity as a means of resolving cultural conflict. While maintaining and taking pride in their own cultural heritage newcomers to Canada and minority group members must, she believes, "be able to move outside of that context and be comfortable doing it to have options." In her experience she finds that children, in acculturating to Canadian life, bring about greater involvement in the host culture for their parents.

Knowledges

L. J. believes that the official Multicultural Policy is superficial. A true meaning of multiculturalism would allow for flexibility in the political and administrative systems that could accommodate to differences in, for example, religion, family structure, beliefs about health and illness, attitude to authority or government. The restrictive rules, discriminating actions and the slow process of government which can cause loss of self-esteem, passivity and deception amongst emigrants and Native people should be addressed, she believes, by developing a "different kind of process . . . that is more appropriate for lots of people than the one we have set up." She views the socio-political system with a critical and responsible eye and has many creative and caring suggestions for change.

L. J. considers knowledge of the culture of a client important in rapport building, and also in the selection of an appropriate counselling intervention. She examines individual values about family, gender role, well-being, expectations of counselling, the emigration journey and arrival experience in order to "put things in a way that put issues on the table but doesn't offend or put people on the defensive."

While L. J. has a "systems philosophy" and favours structural family therapy she is flexible in its application and employs other approaches, e.g., humanistic counselling, behavior modification and institutional interventions. Her knowledge of technique and method enable her to modify family systemic counselling theory to meet individual client needs and values.

Many emigrants are unfamiliar with the Canadian health-care system and especially with the counselling process and if they do present themselves for counselling due perhaps to pressure from school, church, police or social services L. J. strives to either educate them in the counselling process, find a racially similar counsellor for them or works with a skilled bicultural interpreter in order to facilitate communication. Cross-cultural counselling skills are of the utmost importance when dealing with an emigrant population yet L. J. believes there is little training in this field available for counsellors and there is a lack of counsellors who speak languages other than English. She holds the view that Canadians must be more flexible in the provision of services and "see differences with a less fearful eye or a less defensive eye."

Skills

L. J. described a wide variety of responses to clients which would increase counsellor effectiveness. Respect for clients' values, needs and feelings and the ability to generate alternate behaviors in them were mentioned as valuable skills. Genuineness, rapport building and flexibility are also seen as necessary. She noted that cultural as well as personal assessment of clients is important. Developing counsellor credibility, the necessity to confront clients and use of the skill of interpretation were also referred to. L. J. remains "honest and direct" using influencing as well as attending skills while being tolerant and respect of the clients' worldview.

L. J.'s helping mode may not be confined to her office counselling. She has written letters on her clients' behalf, complained to the Human Rights Commission if she believed that they had been unjustly treated and has accompanied some clients to Immigration Services, which she found a harrowing experience. She may work alongside the Catholic Social Services settlement agency as their staff has expertise and contacts in government services which she doesn't have. Helping newcomers and minorities adapt to society in order to live a fuller and healthier life entails institutional as well as psychological interventions.

L. J. was clear in her expression of the importance of a counsellor being aware of differences and similarities in groups, without sacrificing personal uniqueness. This skill of cultural empathy appears to be highly developed in L. J. She stresses that she keeps the fact that her client's cultural background is different from her own clearly in focus, "that there are particularly functional reasons for those cultural ways of doing things and to see and understand that, and to build on strengths and foundations that people have." She respects differences in values, language, gender roles, family structure, expectations of counselling, experience of counselling and definitions of well-being, and demonstrates this respect by her choice or modification of a counselling approach. She seemed very sensitive to the racism, restrictions, loss of status and language difficulties experienced by many emigrants.

Professional Orientation

While L. J. likes to view a client's presenting problem from a systems perspective she describes herself as flexible and creative in the application of methods, in response to differing values, cultures and expectations. She may work primarily from a family therapy orientation, but draws on other concepts, e.g., behaviorism and humanistic counselling in order to meet client needs.

She uses a wide variety of skills and interventions toward a therapeutic goal. Personal growth, desired behavioral change, improved quality of life, healthy family interaction, full participation in Canadian society and the development of a bicultural identity were identified by her as goals of counselling. She voiced a firm commitment to exploring a client's perspective and beliefs about the presenting problem and to working together to generate resolutions.

L. J. said that her professional training did not include exposure to cross-cultural issues. She has developed skills through self-directed study and from life experiences. She spoke of the need for research and development in cross-cultural counselling. Many immigrants are now coming into Canada whose culture has little in common with the white, "Yuppie" values which she perceives as dominating here, and whose needs will have to be met in the health-care services.

L. J. finds working with people from other cultures personally and professionally challenging but rewarding as it enriches her understanding of the human condition and increases her effectiveness as a counsellor. Her commitment to her profession, her personal integrity and the depth of her insight were impressive.

Table 2B (I.K.)

Thematic Clusters	
1. **Beliefs**	
a) Aware of own cultural heritage. Excerpts 6, 30, 48.	Latin American culture is family and community oriented. Spanish language is basic to cultural expression.
b) Aware of personal values. Excerpts 2, 7, 9, 63.	Commitment to helping others. Practice based on personal experience rather than theory. Emigrant experience important. Non judgemental, genuine, warm, listener.
c) Accepts differences between counsellor and client in terms of culture and beliefs. Excerpts 27, 31, 33, 34, 35, 36, 37, 38, 40, 42, 43, 44, 46, 48, 50, 52, 53, 54, 56.	Respects differences in values customs, general role, language, definition of health, expectations of counselling, perception counselling role, level of acculturation, socio-economic status.
d) Circumstances may dictate referral of client. Excerpts 4, 43, 45.	Referral to same language counsellor if possible.
e) Bicultural identity as a means of resolving cultural conflict. Excerpts 18, 19, 20, 23, 50.	Belief that while important to retain pride in ethnicity need to live full life in new society, Canada. Process of adaptation slow.
2. **Knowledges**	
a) Knowledge of Canadian socio-political systems and its treatment of newcomers/minorities. Excepts 15, 18, 19, 29, 31, 32, 39, 49, 52, 54, 69, 74, 75.	Value of individualism contrasts with systemic and relational beliefs of many emigrants. Rigid bureaucracies and restrictive policies disempower. Problems such as language, unemployment, qualification recognition not resolved by government agencies or counselling. Poor support for emigrant services. Acculturation necessary for full participation in society.
b) Cultural knowledge about groups she works with. Excerpts. 3, 4, 5, 26, 37, 38, 49, 52.	Knowledge of differences in gender roles, family structure, expectations of counselling, values and customs facilitate establishment of trust and rapport. Individual preference for racially similar or dissimilar counsellor. Knowledge of acculturation process valuable.

Table 2B - continued (I.K.)

Thematic Clusters	
c) Knowledge of counselling theory and practice. Excerpts 3, 20, 30, 32, 33, 34, 36, 38, 39, 40, 44, 48, 56.	Eclecticism in practice in response to client needs and expectations. Limitation of individual counselling to solve societal sources of stress. Language vital to counselling process. Belief in empathy, credibility, trust. Desired outcome is growth and change.
d) Institutional barriers which prevent minorities' use of mental health services. Excerpts 15, 16, 17, 18, 19, 28, 29, 33, 34, 67, 69, 72, 73, 74, 75.	Bureaucracies rigid and oppressive. Mainstream agencies refer emigrants to settlement agency which in turn is poorly funded and staffed. Individual counselling may not meet the needs of individuals who confront language, unemployment, etc., problems.
e) Role of interpreter. Excerpts 46, 47.	Must be trained in both verbal and nonverbal methods of counselling.
f) Experienced other culture.	Grew up in Chile.
g) Counselling in language of client preferable. Excerpts 25, 43, 44, 45, 46, 48.	Emotions, meanings, culture behind words important for therapy to occur.
3. **Skills**	
a) Wide variety of responses which increase effective.	
Rapport. Excerpts 2, 3, 8.	
Self-disclosure. Excerpts 2, 3, 11.	
Credibility, attractiveness. Excerpt 3.	
Non judgmental. Excerpt 7.	
Listening. Excerpt 7.	
Genuineness. Excerpts 8, 16, 17, 19, 22, 37, 47, 62.	
Generation of alternate behaviors. Excerpts 9, 47, 50, 54.	

Table 2B - continued (I.K.)

Thematic Clusters	
Respect for client. Excerpts 9, 12, 14, 19, 33, 37, 38, 50.	
Use of self. Excerpts 9, 11, 36, 44, 68.	
Warmth. Excerpts 17, 19, 37.	
Personal and cultural assessment. Excerpts 27, 47, 57.	
Confrontation. Excerpt 47.	
Positive regard. Excerpt 65.	
b) Out-of-office interventions. Excerpts 14, 42.	Accompany client to school, hospital, Immigration if necessary. Home visits. Gathers information for clients.
c) Cultural empathy. Excerpts 14, 24, 25, 26, 27, 31, 33, 36, 37, 38, 40, 42, 44, 46, 47, 48, 49, 50, 52, 53, 54, 56.	Understanding the difference in values, customs, gender roles and definition of well-being that emigrants bring may limit participation in society and in counselling. Societal sources of stress involve discrimination, differences in language and social and political organization. Language is pivotal to cultural identity and to acculturation.
4. **Professional Orientation**	
a) Eclecticism. Excerpts 8, 12, 13, 14, 41, 55, 62.	Responds to clients' needs and attempts to be holistic in approach. Wide range of counselling approaches – supportive, community intervention, humanistic, directive, decisional.
b) Therapeutic role. Excerpts 9, 13, 20, 33, 34, 44, 51, 55.	Change, resolution of problems, adaptation, bicultural identity are seen as outcomes of counselling. Individual counselling is limited in achievement of goals. Seeks to understand, empathize with and empower clients.
c) Educator role. Excerpts 36, 38, 44, 51, 54.	Teaching about new systems, behaviors, values, especially counselling role, seen as a role.

Table 2B - continued (I.K.)

Thematic Clusters	
d) Training. Excerpts 1, 41, 68, 70.	University training broadly based and community oriented. Emigrant experience and skill training in Catholic Social Services assets in work.
e) Personally rewarding work. Excerpt 63.	Enjoys and learns from each client's story.

Individual Analysis of I. K.

I. K. is a Chilean born and educated social worker and counsellor who has lived in Canada for 15 years. She is employed to help emigrants in an Edmonton agency.

Beliefs

I. K.'s Latin American culture is family oriented and community oriented and she is aware of how those values differ from the individualism dominant in Canadian society. She has developed bicultural skills, but notes "the way I am in English is not the way I am in Spanish." Her identity is very Chilean although she is comfortable in the English language and lifestyle. She understands very well the role language plays in culture and identity.

Her emigration experience is vitally important in her personal and professional life. She is deeply committed to helping other emigrants adapt to and learn the Albertan way of life while retaining those parts of their ethnic culture that are important to them. She tries to be a good listener, to be nonjudgemental, warm, genuine, to "close the door to the world when I'm here with them, to be totally with them." She values the human, emotional contact more highly than professional or external techniques.

Because of her Chilean cultural background and her experience of emigration to and assimilation into Canada, I. K. clearly recognizes and appreciates differences in culture and beliefs between herself and her clients, who come from all over the world. She acknowledged that differences in values, customs, gender role, language, definition of health, perception and expectations of counselling, economic status and level of acculturation influence her response to a client and the intervention she will select. For example she cited the instance of African people who respect and listen to the elders of their community or family. She will tell them that in their country they would go to an aunt or uncle for advice but "here we have counsellors who listen to people." She will "always start from the practical things . . . to become familiar with them and them getting trust in me" before dealing with the deeper emotional and psychological issues. Her stated goal is to meet the needs of a client in whatever way she can, through counselling, institutional interventions, education, information, advocacy or referral. She refers to settlement workers if necessary or to a counsellor who speaks the language of the client when possible. Sometimes confidentiality issues require that she refer Latin American clients to another counsellor.

I. K. is "a very strong believer that people should keep their identity" but also considers that emigrants must learn to cope with and participate in the new society. She values ties with "culture or your family, your friends, whatever you left there" but from a personal and professional perspective realizes that in order to be a full person you have to be involved actively in the life and speak the language of the host country. She stressed that the adaptation process is a slow, difficult, emotional one. She described how many people reject the Canadian culture and cling to their culture of origin. Others reject the old culture in order to acculturate quickly, but she advocates that each individual find a mixture, a bicultural identity, that fits his/her special needs.

Knowledges

I. K. stated that while the Multiculturalism Policy "looked nice on paper," in reality newcomers to Canada experience restrictive laws and rigid government policy that intimidate, disempower and stress them. Problems with visas, language, unemployment and qualification/professional recognition which interfere with settlement are not dealt with in a human or caring fashion, or sometimes not responded to at all, by government agencies. She noted that the North American value of individualism contrasts with the relational beliefs that many emigrants hold which makes it very difficult for them to master the systems in place in this country. For instance counselling may resolve some difficulties but "sometimes there are a lot of limitations in society that are not looked into." Language classes and employment may not be available, yet an emigrant is expected to find a solution to this him/herself. The government approach is she said, "Come in but it is up to you what you are doing here."

She considers that emigrant services are poorly supported and funded which is a form of discrimination in itself. Furthermore, in her experience, many mainstream agencies and institutions don't feel competent to deal with emigrants and refer them to settlement services which are already overburdened and underfunded. As long as emigrants are not given the same services and treatment as everyone else in society she can't accept that multiculturalism is being practised.

I. K. informs herself about the customs, values, family structure, gender roles, expectations of counselling of her clients in order to establish trust and rapport. She is sensitive to the fact that their level of education, reasons for emigration, socio-economic class and personality can also influence clients' responses to Canadian life and to counselling. The shared experience of emigration and assimilation helps I.K. to understand and serve her clients and also increases their willingness to work with her to resolve difficulties.

I. K. stated desire to meet the needs of her clients – and they are many – means that she is truly eclectic in her counselling practices. While she stresses humanistic and supportive approaches, she can also be directive, "sometimes I tell them because some people expect you to tell them," employs family and couples counselling and frequently intervenes institutionally, e.g., school, Immigration, hospital, police, on a client's behalf. She is "very open to whatever the client needs." I. K. values the "human" elements of empathy, genuineness, credibility, trust and the ability to communicate more than the mastery of a particular technique. She expressed the belief that individual counselling is limited in its effect as it may not address the societal and communal sources of problems.

Many emigrants do not understand the health-care system here in Canada and its way of "separating and parcelling people into different parts." Their health, employment and language needs are addressed by different people and agencies which can add to their distress and alienation. I. K. tries to assist people in mastering the processes involved in each institution so that their particular needs are met. She perceives a pressing lack of services geared especially for newcomers and the necessity of bureaucracies to be more flexible and responsive to people.

I. K. firmly stated that interpreters, skilled in verbal and nonverbal communication and counsellors who are fluent in many languages should be trained and made available to agencies serving emigrants. She expressed concern about the lack of government commitment to emigrant services and wondered "how could the government say that they really care for emigrants?"

Skills

I. K. referred to a wide variety of counselling responses which would increase her effectiveness as a counsellor. She spoke of her desire to respect a client's needs, values, beliefs and feelings and of different ways of establishing rapport, creating credibility and behaving in a warm, nonjudgemental manner. Personal and cultural assessment of a client is regarded as an important step in her counselling. She believes that her own personal qualities and genuineness are of vital significance if she is to achieve her counselling and therapeutic goals, which ultimately is the generation of alternate behaviors both behavioral and cognitive in clients experiencing difficulties and pain in their lives.

I. K. is very active in her client's behalf. She will visit homes, accompany clients to schools, police, hospital or government offices if necessary. She keeps up to date on policies and regulations so that she can inform clients about the system without having to refer them to other, perhaps, confusing places. She makes referrals to a settlement worker, language classes or to another counsellor if the client will be better served by so doing. I. K. tries to be as holistic as possible in her approach.

I. K. has a heightened awareness of the way differences in values, beliefs, gender roles, definition of health and language can limit an individual's participation in society and counselling. This quality of cultural empathy is the foundation of the eclecticism in approach which she values. She is concerned by societal sources of stress that she has little control over, "for instance unemployment, economic recessions, discrimination, a lot of things cause distress in people," and she encourages people to learn the language, develop skills and "learn the different game" that is required to survive in the host system.

Professional Orientation

I. K. is truly eclectic in her approach. She recognizes many methods are of merit and selects from different theories according to the needs of her clients. She acknowledged use of a wide range of counselling approaches – supportive, crisis intervention, humanistic, behavioral, family and couples counselling, decisional, "My approach is very much open to whatever the client needs."

She identified a variety of counselling goals, all directed toward change and therapeutic ends. They included the resolution of problems, feelings of being heard and understood, the development of bicultural identity as a means of resolving culture conflict and to "in some way show them that it is a different game." Some behaviors for instance domestic violence, are acceptable in other cultures but are punishable by law in Canada. I. K. teaches clients, sometimes directly, about the new system's rules and values, and especially how the counselling and mental health services operate. She tries to "stress the similarities we have and to make a connection" rather than looking at the differences, which are she thinks easier to find. She believes that relationships and structures are common to all cultures, but "there are levels or degrees of whatever variable you want to take." She offered for instance, the concept of husband-wife relationship and the variations in gender role within the relationship as a common source of stress that she encounters. By concentration on a shared humanity rather than cultural or group differences, she can more easily establish a trusting, working relationship with couples that will achieve a therapeutic end.

I. K.'s Chilean training was "broad and intensive" and has stood her in good stead in her present position. She received skill training and supervision within her agency which was also an asset. She noted that rather than receiving support or workshops from government or university sources her overworked and underfunded agency is expected to provide the expertise, guidance and training in cross-cultural issues! She emphasized that her personal life experience is in fact her most valuable professional tool. She would very much like to see research, development and funding being directed to emigrant services.

I. K. takes an obvious pleasure in her work. She radiated humour, warmth and goodwill toward her clientele. She finds her work personally rewarding and worthwhile, "I'm helping them but they are teaching me a lot too."

Table 3B (D.M.)

Thematic Clusters	
1. **Beliefs**	
a) Accepts differences between counsellor and client in terms of culture and beliefs. Excerpts 3, 4, 7, 12, 15, 16, 19, 21, 28, 33, 35, 37, 40, 55.	Respects differences in values, beliefs, definition of well being, expectations of counselling, familiarity with counselling, gender roles, degree of ethnic identity, level of acculturation to Canada and recognizes them in interventions and approach selected to meet client needs.
b) Aware of personal values. Excerpts 2, 11, 17, 18, 19, 31, 34, 51, 60, 64.	Family, in personal life and in counselling valued. Strong belief that knowledge of client culture increases effectiveness. Respect for differences and commitment to professional competency high valued. Value of individual person emphasized.
c) Aware of own cultural heritage. Excerpts 59, 60.	Extended family highly valued. As an emigrant developed skills in two cultures.
d) Bicultural identity as a means of resolving conflict. Excerpts 61, 62.	Belief that there is better adjustment to host culture if ethnic identity valued.
e) Circumstances may dictate referral of client. Excerpts 63, 64.	Family and community members may be source of help.
2. **Knowledges**	
a) Knowledge of Canadian socio-political system and its treatment of newcomers/minorities. Excerpts 39, 41, 42, 43, 56.	Belief that discrimination and prejudice no worse in Canada than anywhere else. Multicultural policy recognizes only English and French cultures and languages. Ambivalence in reception to newcomers apparent in urge to be distinct yet to conform to Canadian life. Funding for and provision of emigrant services limited.
b) Cultural knowledge about groups he works with. Excerpts 1, 2, 3, 4, 5, 6, 11, 16, 17, 19, 20, 21, 27, 28, 36, 39, 40, 44, 55, 56.	Strong belief that knowledge of culture of client necessary in order to build empathy and intervene in an appropriate manner. Travel a way of broadening insight. Understanding of emigrant experience, especially process of acculturation, important. Awareness of differences in religion, values, gender roles, definition of well being, language and expectation of counselling necessary.

Table 3B (D.M.)

Thematic Clusters	
c) Knowledge of counselling theory and practice. Excerpts 4, 6, 8, 9, 10, 11, 13, 14, 15, 17, 22, 26, 31, 35, 36, 37, 38, 51, 52, 53, 54.	Client's cultural as well as personal factors included in counselling process. Interventions take level of acculturation to host system, ethnic identity and immediate needs into account. Uses wide variety of responses but favours directive methods as being appropriate. Awareness of counsellor characteristics (skills, competency, credibility), importance of language and client readiness, in process. Empathy and trust established by wide variety of responses, especially demonstration of cultural knowledge.
d) Institutional barriers which prevent minorities using mental health services. Excerpts 7, 15, 17, 22, 23, 25, 30, 35, 55, 56.	Newcomers maybe totally unfamiliar with counselling system. Level of acculturation to host and original cultures important. May need advice and healing rather than humanistic, individualistic approach. Language a major barrier. Limited services and funding provided.
e) Role of interpreter. Excerpts 45, 46, 47, 48, 49, 50.	Experience of being an interpreter and employing them led to clear understanding of their training and role. Must give clear instructions to and debrief interpreter. May be gender and trust issues.
f) Experience other cultures. Excerpts 1, 2, 3, 4, 6, 9, 12.	Experience of India but especially travel extends knowledge of value, lifestyle and beliefs of other peoples and increases skills in cross-cultural counselling.
g) Counselling in language of client preferable. Excerpts 8, 44, 50, 51.	Emotions, means, context of client words maybe lost by use of interpreter. Therapy possible only in language of client.
3. **Skills**	
a) Wide variety of responses which increase effectiveness. Respect for client. Excerpts 4, 5, 7, 12, 13, 15, 16, 19, 21, 26, 27, 30, 32, 33, 34, 38, 51.	

Table 3B (D.M.)

Thematic Clusters	
Personal and cultural assessment. Excerpts 5, 17, 31, 33, 34, 35, 36, 38.	
Credibility, attractiveness. Excerpts 6, 8, 9, 11, 26, 31, 52, 53.	
Use of self. Excerpts 6, 9, 10, 13, 33, 34, 37.	
Rapport. Excerpts 6, 10, 31, 32, 52.	
Self-disclosure. Excerpt 9.	
Genuineness. Excerpts 9, 33, 51.	
Listening. Excerpts 9, 13, 32, 34.	
Observing. Excerpts 32, 33, 34, 37.	
Generation of alternative behaviors. Excerpts 4, 15, 16, 19, 23, 29, 37, 38.	
b) Out-of-office interventions. Excerpt 63.	Clients from other cultures expect more than psychological help – interpreting, visit government offices.
c) Cultural empathy. Excerpts 1, 3, 7, 10, 11, 12, 15, 16, 17, 19, 21, 23, 24, 26, 28, 33, 35, 36, 37, 38, 46, 47, 51, 52, 55, 63.	Awareness that unfamiliarity with counselling process and role, level of ethnic identity and of acculturation to host system all influence client participation in counselling. Expectation of counselling and of counsellor role vary according to culture of client so knowledge of client values, beliefs and definition of well being important in order to make appropriate interventions. Culturally similar counsellor best way to overcome language barrier.
4. **Professional Orientation**	
a) Eclectic, emphasis on directive approaches. Excerpts 4, 9, 15, 16, 19, 20, 27, 32, 37, 38.	Responds to client needs and expectations. Humanistic approach in order to establish trust and rapport but directive interventions found most effective, e.g., Gestalt, R.E.T., hypnosis. Knowledge of client culture, values and beliefs very important in order to respond

Table 3B (D.M.)

Thematic Clusters	
	in culturally appropriate manner. Usually short-term counselling appropriate.
b) Therapeutic role. Excerpts 4, 15, 16, 17, 29, 30, 33, 34, 36, 37.	Sees helping resolve conflicts and presenting problems as goal of therapy. Role of healer emphasized. Directive approaches valued in achieving change.
c) Educator role. Excerpts 16, 19, 23, 27, 29, 62.	Teaching about and giving information about counselling, host system, process of acculturation seen as a role. Belief that clients want ideas, insight and information.
d) Training in cross-cultural counselling. Excerpts 2, 18, 54, 46.	No courses were offered. Reading, seminars, self-directed research and practice helped develop skills.
e) Research. Excerpts 56, 57, 58.	Belief in value and necessity for research in cross-cultural issues.
f) Competency. Excerpts 16, 17, 18, 26.	Effectiveness and healing secured by development of cross-cultural skills and wide variety of interventions.

Individual Analysis of D. M.

D. M. is a doctoral level psychologist who is in private practice in Edmonton. He was born in India and came to Canada as a child with his parents. Although his focus is not solely on cross-cultural counselling at the present time, he has had a great deal of experience in the field.

Beliefs

Because of his own ethnic background, his emigration and acculturation experience, his interest in travelling abroad and his study, D. M. is accepting and respectful of differences in values and cultures among people. He believes strongly in acquiring knowledge of the culture and history of clients in order to adapt counselling methods to meet their needs. He stated that "I give therapeutic intervention based on the context of where people come from." He emphasized that their "philosophy of life" and especially how illness and mental disorder is viewed, is extremely important for a counsellor to know. He advised that a counsellor should acquire at least some basic information about a client's cultural and ethnic background before beginning therapy.

In D. M.'s experience clients' expectations of counselling vary according to their cultural background. Many need to be informed about the Canadian mental health system and the role counselling plays in it. Counsellors may be seen as helpers and healers and clients don't want them "to simply sit there and discuss feelings." D. M. considers directive counselling techniques to be most effective in these cases. The level of acculturation to the host system or conversely the degree of ethnic identity of clients is also taken into account by D. M. as he assesses and helps them. He understands that gender role differences, religious beliefs and language issues are influential in people's ability to cope with Canadian society. He identified a wide range of personal factors such as urban and rural background, level of education, a family support system, which he believes must be taken into account when he selects an appropriate intervention for a client. He is careful to include both personal and environmental sources of difficulties.

He values the support of his own extended family and is therefore likely to include a client's family or community in counselling, either directly or indirectly. He may, for instance, refer him or her to a relative who is at a more advanced stage of settlement in order to get insight and advice about the process.

His own bicultural skills and enjoyment of two worlds has led to his strong belief that there is a better adjustment to the new, host society if "identification with ethnicity and community is retained and valued." He believes that an individual can be a respected Canadian citizen at the same time as belonging to an ethnic community and that it ought to be the responsibility of the individual to find a satisfactory and functional coalition of cultures.

Knowledges

D. M. believes that discrimination and prejudice are no worse in Canada than anywhere else. However, he stated that the official Multiculturalism Policy, in his opinion, recognizes only French and English cultures and languages. The food, music and dance of other cultures may be given occasional recognition, but he considers that at a deeper, philosophical level minorities are encouraged to assimilate and become either English-Canadian or French-Canadian. This contradictory message can make settlement and the development of bicultural skills difficult for newcomers. Furthermore he pointed out that there is a shortage of funding for and provision of emigrant services. He wondered if this was a deliberate government policy or a "lack of awareness that this is an important area."

D. M. believes strongly that knowledge of the culture of a client is necessary in order to build trust and empathy and to intervene in an effective manner. His own emigration experience and travels overseas have helped him develop an understanding of the different beliefs, values, and ways of life various peoples have. He identified differences in religion, gender roles, language, definition of well being and health care, and expectations of counselling as influential factors in the counselling and settlement process that a counsellor must be aware of. D. M. described the acculturation process as experiential and comprised of various phases, and believes that it is during the "interpersonal phase in adapting the values of the culture you are trying to get into . . . that you need cross-cultural work" (counselling).

D. M. favours directive counselling methods in a cross-cultural setting but draws on a wide variety of approaches in response to client needs, e.g., Rational-Emotive therapy, Gestalt, hypnosis, behavior modification and bibliotherapy. He also enriches his counselling with humanistic concepts and institutional interventions.

D. M. is multilingual and believes that speaking the language of a client is vital for really effective counselling to occur. He acknowledged that belonging to a visible minority is also an advantage when working with newcomers to Canada as "they tend to see you as different right away without your even saying a word." He described many other personal characteristics that build trust and credibility: his insight into emigration and acculturation experience, the cultural knowledge he displays or tries to gather during a session, and the concerted effort he makes to ensure that a client knows "that he is really there to help."

Newcomers may be unfamiliar with humanistic, individualistic methods of healing and helping. They often, in his experience "expect help in a number of different ways, not just psychological help." When they do present for counselling *per se*, he considers that "they have already overcome a lot of hurdles" and have acculturated to the host culture to some extent. He expressed regret that the limited services available to newcomers, especially counsellors who speak languages other than French or English and have training in multicultural issues, may not meet their needs when they are most vulnerable.

D. M. is not only experienced in employing interpreters, but worked as one himself at one time. While he stated clearly that the language of the client is the best medium for counselling, and is essential for deeper therapy, he considers that a trained, well-instructed interpreter can be of assistance to a counsellor. D. M.

was also able to give a detailed description of how to train and best use an interpreter and he is sensitive to the gender, confidentiality and communication issues that may be involved.

Skills

D. M. referred to a wide variety of skills which he employs to increase his effectiveness as a counsellor. Underlying all of them is a deep respect for the clients' values, beliefs and feelings and especially for the fact that they may differ from his and other Canadians. He emphasized that personal and cultural assessment of a client continues throughout the entire process and is achieved by listening and observation skills. His genuine desire to help, his disclosure of his own life experiences, his use of education, skills and credibility as a trained helper were recognized by D. M. as valuable as he worked to generate alternate and more functional behaviors in his clients.

His counselling is usually brief and goal-oriented and always directed to meet the client's needs. It "might be just one or two sessions, giving fairly specific advice." He discussed "going to bat" for people in immigration offices or government offices, using his linguistic talents to interpret written or oral data, or of meeting with family members in order to facilitate change or involvement.

D. M. is without doubt, very alert not only to individual uniqueness, but also related cultural, social and historical factors that impinge on the counselling interview. Cultural empathy appeared to be paramount in his practice of and beliefs about counselling. He made reference all throughout the interview to the necessity of knowing as much as possible of the cultural and personal history of a client, and to respect and work within that worldview especially by selecting or modifying a counselling approach that will be attuned to it. He emphasized that understanding is not enough, you must communicate to the client the sense of empathy that you feel and the belief that they can be helped.

Professional Orientation

D. M. considers that directive counselling methods work best in a cross-cultural setting. He believes that "people in other cultures don't understand the concept of getting in touch with your feelings . . . . They want direct help." However, his knowledge of theory and technique allow him to modify them to meet client needs. "They see you as a healer and want healing from you," guides his practice of selecting from amongst Rational-Emotive therapy, Gestalt, hypnosis, bibliotherapy and homework assignments. He also believes that counselling should be brief and that a client receives help of some kind from the very beginning. He uses humanistic counselling methods in order to establish trust and rapport as he assesses both the client's presenting problem and the possible responses that will meet their need. He respects the client's background, their ability to resolve difficulties and always "hears their story."

D. M. stressed his role as a healer and care-giver. He believes in being active on his client's behalf to promote change, growth, self-esteem and bicultural skills. He doesn't think clients come to his office to be asked "How do you feel?"

but to "work on a particular issue." He uses his competency and skill in cross-cultural counselling and therapy to help clients achieve their goals.

D. M. has developed his cross-cultural counselling expertise through reading, self-directed research, seminars and practice. His personal life experiences are a primary asset in his professional role. He regrets that in the 10 years since he began work in counselling that funding and research in the area of cross-cultural counselling has "run out of steam and we need to revive it, get it functional and back in the research literature."

Table 4B (H.M.)

Thematic Clusters

1. **Beliefs**

a) Awareness of own cultural heritage. Excerpts 1, 3.	As member of a minority group – Ukrainian – developed sensitivity to cultural issues.
b) Aware of own values. Excerpts 2, 3, 5, 8, 9, 10, 16, 37.	Strong family ties and a sense of belonging valued. Since childhood has appreciated cultural differences. Has a deep respect for individual rights. Stresses shared humanity more than cultural differences. Listening, honesty and professional competency emphasized.
c) Accepts differences between counsellor and clients in terms of culture and beliefs. Excerpts 5, 8, 9, 14, 15, 22, 24, 27, 31, 33, 46, 50.	Was raised from infancy with an awareness of cultural differences. Recognises that clients may bring value, religious, gender role and expectation of counselling differences to process. Understands stages of acculturation process especially among Native people. Belief in shared humanity and needs. Respects Native culture as part of Canada.
d) Circumstances may dictate referral of client. Excerpts 47, 48.	Referral to legal aid if necessary or to Native support group.
e) Bicultural identity as a means of resolving culture conflict. Excerpts 21, 23, 24, 52, 55.	Acculturation to a host system should be a gradual process that should entail maintenance of ethnic identity. Belief that Native people should contribute/belong to both cultures.

2. **Knowledges**

a) Knowledge of Canadian socio-political system and its treatment of newcomers/minorities. Excerpts 23, 25, 26, 27, 30, 46, 47, 48, 49.	Multicultural policy superficial. Prejudice and discrimination exist and are difficult to redress. Bicultural identity recommended as way of maintaining ethnic pride and achieving practical level of acculturation to Canadian society. Language, colour and value differences barriers to acculturation. Recognition of Native peoples political activity in order to achieve rights and status.

Table 4B (H.M.)

Thematic Clusters	
b) Cultural knowledge about groups she works with. Excerpts 9, 10, 15, 18, 22, 23, 24, 25, 30, 33, 36, 43, 45, 46, 48, 51, 52, 55.	Cultural knowledge believed important only in resolution of certain issues, e.g., culture conflict. Shared humanity and needs regarded as more relevant than the culturally different ways of satisfying them. Differences in values, gender role, language and knowledge of counselling process recognised. Knowledge of acculturation process demonstrated, especially rejection of ethnicity, development of ethnic identity, development of bicultural identity, particularly as applied to Native people. Racially similar counsellor believed to be an individual choice.
c) Knowledge of counselling theory and practice. Excerpts 11, 12, 13, 27, 28, 29, 31, 32, 33, 35, 37, 38, 40, 43, 44.	Eclecticism in approach in order to meet client needs. Values client centred approaches - sees individual responsible for change. Recognises cultural, class, educational and value barriers to counselling. Counsellor competency and credibility stressed. Realization that counselling conceptualized in Western individualistic terms contrary to many group orientations. Non verbal aspects of counselling understood.
d) Institutional barriers which prevent minorities using mental health services. Excerpts 27, 28, 29, 31, 47, 48.	Unfamiliarity with counselling system, experience of prejudice/discrimination, lack of racially similar counsellors, difficulty in resolving larger social or legal issues and the inherent individualistic bias of approaches are barriers to attendance at counselling.
e) Role of interpreter. Excerpts 40, 41, 42.	Interpreter may not understand counselling process. Gender role issue. Verbal and non verbal skills necessary.
f) Experienced other cultures. Excerpts 4, 5, 7, 8.	Interacted with Native people all her life - socially and professionally. Lived in Greenland for short time. Travels.
3. **Skills**	
a) Wide variety of responses which increase effectiveness.	

Table 4B (H.M.)

Thematic Clusters	
Respect for client. Excerpts 9, 12, 13, 14, 15, 19, 29, 37, 48.	
Listening. Excerpt 9.	
Personal and cultural assessment. Excerpts 9, 12, 15, 16, 33.	
Credibility, attractiveness. Excerpts 34, 35, 36, 38, 43.	
Confrontation. Excerpts 39, 44, 45, 55.	
Genuineness/congruence. Excerpts 39, 45, 47, 55.	
Generation of alternative behaviors. Excerpts 43, 44.	
b) Cultural empathy. Excerpts 15, 18, 22, 24, 25, 27, 31, 32, 48, 50, 51.	Particular empathy for Native experience of adaptation to larger culture. Values community support groups. The individualistic assumptions underlying counselling theory may be in opposition to clients who value family/group relatedness. Recognises cultural racism and alienation experienced by minorities.
4. **Professional Orientation**	
a) Eclecticism. Excerpts 11, 12, 13, 14, 15, 16, 17, 19, 20, 37, 44.	Eclectic approach-humanistic, behavioral, cognitive-in response to clients needs and expectations. Client centred as believes client responsible for change/growth. Referral for legal or community support issues.
b) Therapeutic role. Excerpts 13, 14, 21, 23, 24, 43, 52, 53.	Change, growth, use of personal resources, identification of goals, referral to support group and the development of bicultural identity seen as outcomes of counselling.

Table 4B (H.M.)

Thematic Clusters	
c) Educator role. Excerpts 20, 23, 29, 53.	Teaching about Canadian system, education about counselling process and encouragement of bicultural identity, seen as roles.
d) Training. Excerpts 5, 6, 7.	Cross-cultural skills not included in professional training. Travel, living overseas, personal experience and professional development contributed to growth of skills.
e) Competency. Excerpts 34, 38, 39.	Belief that counsellor must use wide variety of skills and interventions to help clients resolve problems.

Individual Analysis of H. M.

H. M. is Alberta born and educated with a Ph.D. in psychology. She is in private practice in Edmonton where she counsels some Native clients.

Beliefs

H. M. grew up in a Ukrainian-Canadian home with a strong family commitment and understood the feeling of belonging to a minority group. There were Native and other ethnic groups in her community so from an early age she had "an appreciation of people from other cultures, the differences, the similarities that came through." She has worked as a teacher and counsellor with Native children, has travelled abroad, has lived and worked in Greenland on a cross-cultural project, and has wide experience of working with and counselling Native people, all of which have broadened her perspective of the world. She has come to see that people are more alike than different, that "our needs, our general desires are similar. It is the way we approach meeting those needs that tend to be different." As a result, her counselling response and interventions respond more to an individual's needs and goals rather than to a cultural or religious background. She stated "I don't categorize people as they come in the door," but rather works with a client to define the issues that they wish to receive help with, which may or may not include cultural conflicts.

H. M. expressed an awareness and acceptance of differences between herself and clients from other cultures, especially from the Native communities. She noted that the assumptions underlying counselling are individualistic and conceptualized in Western terms which are "diametrically opposed to certain cultural values where they say that it's the family, the group that is important." She believes that when people from such cultural groups come to counselling they may be very distressed and under pressure to attend. It is important for a counsellor to respect their values and beliefs as she looks for ways to win their trust and confidence in order to assist them. H. M. explains the counselling process to those unfamiliar with the system and clarifies what expectations clients have in order to adopt methods to meet their needs. She is sensitive to differences in gender roles, religion, customs and language that influence the counselling process, as well as social interactions. She emphasized that the level of acculturation to the host or the ethnic community is a very important factor to assess when counselling members of a minority group as their involvement in the sessions and the interventions she will use will vary according to their degree of identification with either one.

H. M. is interested in and informed about the acculturation process. She understands that people may reject their own cultural values in an effort to become Canadian. She encourages the development of bicultural skills and identity and warned especially that Native people cannot "turn their backs on the traditions and values from whence they came . . . because that can lead to more serious trauma for them." She believes strongly that it is only when an individual can take pride in her/his ethnic culture and values that she/she can expect to "be a comfortable member in both societies." That is why she will often refer Native clients to support groups where they will receive advice, help and especially role-models in finding a functional and rewarding existence in both cultures. For other clients she will help them recognize that adapting to a new culture may be a lifelong, ongoing challenge.

Knowledges

H. M. has no doubts that prejudice and discrimination exists especially for Native people. People give "lip service" to multiculturalism, but in her experience differences in race, colour and beliefs make assimilation or acculturation difficult. Age, gender and economic status also influence the degree of culture conflict experienced by individuals. A young, unemployed Native man may experience an alienation or rejection different from that of an emigrant woman isolated at home by language and gender role expectations. H. M. speculated that the increasing political activity amongst the Native community will result in a "force to be reckoned with" that will have positive results for all Canadians and will, she hoped, increase our acceptance of differences between individuals and groups. She seems very alert to the current socio-political scene and its effects on the lives of minorities and newcomers in Canada.

H. M. did not emphasize cultural knowledge about the groups she works with as much as the other co-researchers did. She perceived that cross-cultural counselling requires the same basic skills as counselling people from the host culture. The delineation of a problem, identification of resources and goals and interventions to generate change form the basis of all her counselling. She acknowledged however that the resolution of certain issues, e.g., culture conflict, would require sensitivity to the cultural values and beliefs of a client. However, differences in religion, language, gender roles, and expectations and knowledge of the counselling system "need to be brought into the whole counselling process because that's part of their belief system." She always tries to modify technique to meet client's needs. Perhaps her level of expertise in incorporating cultural issues into her counselling has become so ingrained that she is no longer conscious of the activity.

H. M. described herself as eclectic, "you tend to use a variety of techniques and meld them in," in order to meet a client's needs or goals. She stressed counsellor competency and credibility and the need to be "the director" in a session. She recognizes that there are cultural, class, educational and value barriers to a successful outcome. Nonetheless, she thinks that it is part of the counsellor's role to "be able to demonstrate to that individual what it entails, to explain" and to accept a client's unwillingness or unreadiness to change if that is the case. H. M. was very aware of resistance to counselling help and accepts it as a professional hazard. She noted that age and experience are advantageous when working with Native clients.

Native people may not use counselling services as they may be unfamiliar with this form of care-giving. They may find the individualistic bias inherent in approaches they are exposed to, e.g., behavior modification, contrary to their group orientation and spiritual beliefs, and of little use in resolving the larger social and legal problems they confront. H. M. believes that racially similar counsellors may be more effective, but she has some Native clients who prefer a non-Native therapist. She feels that this may indicate "to some degree at least they are rejecting their own culture." She encourages the development of bicultural skills in those instances.

H. M. had experience in Greenland working with an interpreter. She is aware of the verbal and nonverbal issues involved and in her specific work grew to understand that male interpreters were not "getting what these women were really trying to say." She is conscious that training and careful briefing is necessary when counselling through the medium of an interpreter.

Skills

H. M. referred to a variety of counselling skills which she employs. Respect for her clients' needs, values, goals and beliefs underlie all of her interventions. She is careful that a personal and cultural assessment is carried out and one of the ways she does this is through attending and observation skills. She believes that her competency must be proven to her clients and she works to demonstrate her credibility and attractiveness by being "able to assist them in some way through some intervention." She strives to be congruent and genuine in her behavior and this may include confronting a client, if for instance she believes they are being ambivalent, naive or resistant to change. She sees her ultimate goal as the generation of alternate behaviors and will use what she considers an appropriate technique to that end.

H. M. expressed a particular empathy and understanding for the discrimination and alienation experienced by our Native population. Their values, family orientation, ethnic identity and life experiences can limit the benefits of traditional counselling methods as they search for broader social and political solutions to their community problems.

Professional Orientation

H. M. is eclectic in her approach in response to the client's needs, goals and resources. Her belief in an individual's capability to resolve a difficulty and that the client has ultimate responsibility for change is balanced by her belief that she is ethically required to be an informed, competent professional who can influence and help people who present for counselling. She mentioned the use of client-centred, behavioral, cognitive and group counselling.

All her counselling is directed toward a therapeutic goal, which includes personal growth, development of bicultural skills, greater self-esteem, cognitive restructuring, vocational guidance and healthier family and couple interaction. She perceives her role to include an educational aspect. She may give information about the wider Canadian lifestyle and culture, about the process and stages of adaptation to the host culture experienced by minorities, and about counselling itself.

Cross-cultural skills were not included in her professional training. She has gained her competency through personal experience, travel, and professional development. Her pleasure and pride in her career was evident in the way she spoke of her clients and work and in the range of topics she was willing to discuss.

Table 5B (G.V.)

Thematic Clusters	
1. **Beliefs**	
a) Awareness of own cultural heritage. Excerpts 1, 2, 3, 13, 14, 15, 24, 26, 28.	Hispanic people are group and relational oriented. Harmony and sharing emphasized more than individual rights. Parental authority maintained. Gender roles based on power differential, with women more submissive. Personal problems resolved in family especially with help of wise elders, e.g., parents. Sense of humour highly valued.
b) Aware of personal values. Excerpts 4, 6, 11, 12, 28, 29, 30, 33, 42, 46, 47, 51.	Values process of personal growth and challenge to identity. Respects differences and works to intervene according to client needs. Honesty, flexibility, sense of humour and belief in human rights valued.
c) Accepts differences between counsellor and client in terms of culture and beliefs. Excerpts 8, 12, 13, 14, 23, 25, 30, 33, 35, 37, 47.	While believes in shared, universal humanity recognises differences in beliefs, method of expression of feeling, customs, gender roles, family structure, expectation of counselling, knowledge of counselling process, sense of humour. Recognises necessity for culturally sensitive interventions.
d) Circumstances may dictate referral of client. Excerpt 22.	Counsellor may not meet client expectations.
e) Bicultural identity as a means of resolving culture conflict. Excerpts 4, 5, 16, 17, 19, 50, 51.	Personally experienced process of development of bicultural identity valued. Flexibility to be skilled in ethnic and host culture regarded as psychologically healthy.
2. **Knowledges**	
a) Knowledge of Canadian socio-political systems and its treatment of newcomers/minorities. Excerpts 38, 39, 40, 41, 48, 49.	Multicultural policy seen to be theoretical. Emigrants discriminated against especially through lack of health care services and by methods of evaluating qualifications-work experience.
b) Cultural knowledge about groups he works with. Excerpts 4, 5, 13, 16, 17, 21, 22, 24, 26, 33, 38, 39, 40, 47, 48, 50, 51.	Has insight into Hispanic and Canadian cultures. First hand understanding of emigration experience, acculturation process and development of a bicultural identity.

Table 5B (G.V.)

Thematic Clusters	
	Acculturation a personal rather than chronological process. Applies knowledge of cultures to counselling process especially by understanding expectations of various peoples and by assessing level of acculturation to host system.
c) Knowledge of counselling theory and practice. Excerpts 6, 7, 8, 9, 11, 12, 14, 19, 20, 25, 26, 29, 31, 33, 34, 35, 36, 43, 44.	The person/environment transaction of counselling clearly delineated. Counsellor influence and competency, respect for client culture, modification of technique in response to client delineated. Client expectations, cultural background and needs included. The process itself, especially communication and establishment of trust, described.
d) Institutional barriers which prevent minorities using mental health services. Excerpts 20, 23, 24, 26, 38, 41.	Unfamiliarity with counselling process and profession especially within cultures, e.g., Hispanic which seeks help within family. Lack of services specifically for emigrants and poor funding for existing ones.
e) Experienced with cultures.	Born and educated in Chile prior to coming to Canada.
3. **Skills**	
a) Wide variety of responses which increase effectiveness.	
Respect for client. Excerpts 8, 9, 14, 18, 19, 27, 30, 31, 32, 35, 44, 49, 50.	
Generation of alternate behaviors. Excerpts 6, 18, 19, 23, 29.	
Confrontation. Excerpts 6, 18, 19, 23, 32, 34, 35.	
Use of self. Excerpts 6, 42.	
Self-disclosure. Excerpts 7, 9, 45.	

Table 5B (G.V.)

Thematic Clusters	
Genuineness. Excerpts 7, 8, 9, 27.	
Credibility. Excerpts 7, 8, 20, 45.	
Personal and cultural assessment. Excerpts 23, 33, 47, 50.	
Flexibility. Excerpts 27, 43.	
Rapport. Excerpts 27, 35.	
Observing, Excerpts 43, 44.	
Listening. Excerpts 43, 44.	
b) Cultural empathy. Excerpts 7, 8, 12, 13, 20, 21, 23, 25, 32, 37, 41, 42, 47.	Respect for differences in culture, beliefs, way of expressing feeling, family structure, gender roles, knowledge of counselling process and role, expectations of counselling, demonstrated by modification of systems approach. Awareness of discrimination and acculturation experienced by emigrants and their need to be understood.
4. **Professional Orientation**	
a) Family systems approach but eclecticism within, in response to clients. Excerpts 9, 10, 11, 19, 20, 27, 29, 30, 33, 35, 42, 45.	Agency delivers family therapy but eclecticism, e.g., behaviorism, humanism, provided in response to specific client needs and cultural values. Belief that personal characteristics of counsellor, e.g., openness, flexibility, listening and attending skills, empathy, as important than technique. Humour valued as method of intervention.
b) Therapeutic role. Excerpts 5, 17, 18, 19, 31, 32, 33, 34, 36, 43, 44.	Goals of counselling include improved family interaction, behavioral changes, development of bicultural identity, full participation in Canadian society, overcoming of fears, resolution of problems and active learning.
c) Educator role. Excerpts 23, 45.	Educates clients in reasons for employing family therapy and in acculturation process.

Table 5B (G.V.)

Thematic Clusters	
d) Competency valued. Excerpts 7, 33, 34, 36.	Belief that counsellor role is to effect change, ensure clear communication, give help and does so by intervening in culturally appropriate and challenging manner.
e) Belief in shared humanity and universality of issues. Excerpts 11, 12, 33, 37.	Issues that arise are same in any culture, e.g., gender roles but the way they are expressed is different and interventions must be appropriate for a client's culture.
f) Rewarding working. Excerpts 45, 46.	Personally rewarding to help other emigrants in acculturation process and in resolution of conflicts.
g) Training in cross-cultural counselling. Excerpts 10, 17, 42, 45.	Agency supervision in cross-cultural methods. Personal emigrant experience very important in providing effective therapy. Belief that personal, human qualities as important as education.
h) Research. (Expressed when taping finished).	Expressed interest in methodology and outcome of study. Encouraged researcher.

Individual Analysis of G. V.

G. V. is a South American born and educated, psychologist, who is fully chartered in Canada. He has lived in Edmonton for four years and works in a city agency. He is fluent in English. He counsels both Canadian and emigrant people.

Beliefs

G. V. is aware of the group and relational orientation of Hispanic people. They (and he) value harmony and sharing rather than the assertion of individual rights. Within a marriage, gender roles are based on a power differential with women accepting a more submissive role than North American women generally do. He accepts that this is an alternative way of functioning and will not promote change unless a couple express that desire themselves. Parental authority is maintained and valued by Hispanic families and he realizes that this may not be a Canadian norm either. The Hispanic family is seen as a source of support at all levels and personal or emotional problems are resolved with the help of respected elders, "we believe in a wise old man talking to you, your grandfather giving you emotional support," and not usually by seeking the help of a professional like a psychologist. When clients from such a background present for counselling G. V. educates them in the process so that they will be open to its benefits.

His emigration and acculturation experience has opened him to change and growth and he believes that this is of great importance in his personal and professional life. He learned flexibility, openness to new ideas and ways of life, and great respect for human rights. He believes that a sense of humour is a valuable characteristic, is "another kind of wisdom, is a way to get people aware of something but not being so hard" and is employed by G. V. as an influencing skill with his Hispanic clients.

While G. V. recognizes the basic, shared qualities of people "the process to me is always the same," he believes it is important to understand the different ways issues are expressed within any given culture. He contrasted the way a Ukrainian and a Latin couple would express a marital power struggle. The Ukrainians will "perhaps start to talk about finances" but the Latins "will show that kind of struggle through family violence perhaps." He identified differences in method of expression of feelings, beliefs and customs, gender roles, family structure, expectation of counselling, knowledge of the counselling process and sense of humour that he must be "sensitive and open" to in his work. He spoke of using "different strategies to get the person talking" and the challenge it presents adapting methods to be culturally appropriate. He may sometimes refer clients to another counsellor who may better meet their needs and expectations.

G. V.'s insight into the adaptation process is first hand. He believes that the development of bicultural skills is necessary although at times painful and difficult. Newcomers, like himself have "an option to survive or to die, like symbolically, psychologically . . . or to fulfil your life." He spoke with passion and insight about the active cognitive and behavioral changes and risk-taking that adapting to the new society entails and of the flexibility and growth it brings about. He was adamant that people must also retain pride in their ethnic identity. He believes that the challenge is "to live some kind of congruent life from the door of your house to inside and from the door of your house to outside."

Knowledges

G. V. considers that the Multiculturalism Policy is not effective. Emigrants often experience difficulty having their professional qualifications and training recognized, or, as in his own case, their previous work experience is not counted. They "have to prove twice that you are capable" and must begin at the bottom of a career ladder. The system does not make their entry or adaptation easy. Health care services geared for people who are newly arrived are underfunded and scarce. English as a Second Language programs are not readily available. Restrictive rules and slow moving bureaucracies limit emigrants' participation and status in the new society. Acculturation is seen as imperative for survival, yet pride in and maintenance of an ethnic identity is not encouraged.

G. V. can share his own personal experience and fully empathise with clients who are confronting adjustment and settlement problems and help them find a way of functioning in society that satisfies their individual requirements. He is sensitive to the fact that acculturation is a personal rather than a chronological process and he knows "people who are living here five years and they have a lot of problems in adjustment as in that way they are newcomers, in another way they are not." He believes that it is important for him to assess a client's level of acculturation to the host society and/or the level of ethnic identity in order to be an effective counsellor. He observed that a client's expectations of counselling, their method of expressing emotions and their belief system are also influential factors to identify.

The person/environment transaction involved in a counselling session was distinctly outlined by G. V. The client's unique personal, family and cultural background is assessed by him. His own competency and personal characteristics such as flexibility, humour, ability to listen and confront were included as influential factors. He understands that he must be aware of his own values, beliefs and culture. By using a variety of counselling responses and skills G. V. tries to provide a satisfactory environment for a client. He is aware of the individualistic assumptions which underlie many counselling theories which may run contrary to the group orientation of some clients and tries to modify techniques in order to match a client's worldview. He emphasized that communication is central to the counselling process and at one time, before mastering English, he accepted that he was more effective with Spanish-speaking clients. He stated that when clients present for counselling they have overcome fears and are ready for help. The counsellor's competency and skill must them ensure them they receive some kind of help.

People from other cultures may be unfamiliar with the counselling system and will need some information and encouragement. For instance Hispanic people look to their family for support and find it embarrassing to go to an outsider with a problem. G. V. tries to "explain how important it is to have another person dealing with them" and introduces them to the concepts of family therapy. He believes strongly that there should be more services for emigrants where they can receive assistance or therapy in their own language and in ways that make them feel safe and valued.

Skills

G. V. made reference to a wide variety of counselling skills that he employs. He appears to have a deep respect for a client's unique personal and cultural history, and for each individual's ways of problem solving. He uses many listening and influencing skills in order to generate new and functional behaviors. He believes that confrontation is a basic element in counselling and said, "The moment I can't challenge in a counselling session I am not providing therapy." His own personal genuineness, congruence, flexibility and sensitivity are valued by him and believed to be as important as theory, technique or training.

G. V.'s understanding of the way culture and ethnicity create differences in beliefs, customs, gender role, family structure, method of expressing emotions and expectations of counselling was clearly expressed. He hopes that he will always be in the process of growth and expansion of awareness so that he can be respectful and empathic to all peoples and therefore effective as a counsellor.

Professional Orientation

G. V. regards structural family therapy as a way to approach a client's presenting problem in order to isolate the basic human processes involved. The different ways that these issues manifest themselves differ according to the client's individual and ethnic values and G. V. is careful to respect those values and beliefs by modifying techniques so that they are culturally appropriate. He referred to the use of behavioral and humanistic concepts in response to client needs. He is also aware that he sometimes must take an educator role when that is required. He believes that his own personality and presentation are as important as technique in the achievement of goals of counselling.

He described a wide variety of counselling goals including personal growth, the development of bicultural skills, improved participation in Canadian society, overcoming fears, resolution of problems, behavioral change and healthy family and couple interaction. He works to help clients resolve their identified problem in a competent and professional manner, using all his training and skills on their behalf.

He acknowledged that his professional training did not include cross-cultural issues, but through study and agency conducted direction he has acquired competency. He regards his emigration and adjustment to Canada as his most valuable asset when counselling emigrants. He would like to see research and funding increase in the field of cross-cultural counselling so that individuals at a vulnerable point in their lives could receive the kind of help they deserve.

Table 6B (J.W.)

Thematic Clusters	
1. **Beliefs**	
a) Aware of own cultural heritage. Excerpts 1, 2, 3, 4, 8.	Reared by emigrant German grandparents she takes pride in her ethnic heritage and felt part of a minority as a child and was aware of acculturation process.
b) Aware of personal values. Excerpts 10, 11, 24, 30, 44, 45, 47.	Respects differences in values and customs and believes in shared humanity which unites. Strong respect for individual person. Belief in equality and respect for women and works to empower them. Aware of having White, North American values. Has concerns about violence.
c) Accepts difference between counsellor and client in terms of culture and belief. Excerpts 5, 20, 30, 33, 35, 37, 38, 41, 42, 49, 52.	While believes in shared humanity accepts differences in values, language, family life, gender roles, value of education, knowledge of counselling process, expectations of counselling and levels of acculturation and ethnic identity.
d) Bicultural identity as a means of resolving culture conflict. Excerpts 31, 37.	Children of emigrant and minority parents encouraged to value ethnic identity and fit in with peer and host culture also.
2. **Knowledges**	
a) Knowledge of Canadian socio-political system and its treatment of newcomers/minorities. Excerpts 7, 29, 30, 32, 33.	Native families alienated from education system as demonstrated by absenteeism. Teenagers experience culture and identity conflict due to racism, language and value differences and lack of ethnic status.
b) Cultural knowledge about groups she works with. Excerpts 8, 16, 20, 21, 23, 26, 27, 29, 34, 35, 36, 42, 50.	Understands the stress caused by reduced status, financial struggles, language barriers and culture conflict. Expectations of counselling vary according to ethnicity and socio-economic strata. Lack of extended family often compensated by belonging to close, ethnic community. Women sometimes given little power while men seen as in charge of a family, especially in Southern European and Central American cultures.

Table 6B (J.W.)

Thematic Clusters	
c) Knowledge of counselling theory and practice. Excerpts 5, 7, 10, 17, 19, 22, 39, 46.	The person/environment transaction of counselling process seen to contain not just counsellor skills and values, client needs but also larger cultural milieu and family. Approach chosen in response to client needs and culture.
d) Institutional barriers which prevent minorities using mental health services. Excerpts 20, 25, 51.	Many people don't understand the counselling system and there may be a stigma attached to seeing a psychologist. Language a huge barrier to utilization of and effective counselling.
e) Role of interpreter. Excerpts 9, 13. 40.	Has taken training in working through an interpreter and uses them to communicate with non English speaking parents.
f) Experienced other cultures. Excerpts 1, 2.	Grew up in German household. Travels extensively.
3. **Skills**	
a) Wide variety of responses which increase effectiveness.	
Rapport building. Excerpts 6, 7.	
Respect for client. Excerpts 7, 9, 23, 28, 33, 38, 39, 43, 47.	
Use of self. Excerpts 7, 28, 39, 43.	
Observation. Excerpts 4, 23.	
Cultural and personal assessment. Excerpts 7, 17, 23, 28, 37.	
Generation of alternate behaviors. Excerpts 17, 23, 28, 33, 37, 39, 43.	
Flexibility. Excerpts 17, 23, 28, 37.	
Self-disclosure. Excerpt 24.	

Table 6B (J.W.)

Thematic Clusters	
Confrontation. Excerpts 24, 37, 38, 43, 47.	
Genuineness. Excerpts 24, 33, 43, 47.	
b) Out-of-office intervention. Excerpts 28, 29.	Belief that home visits part of job especially if parents won't come to the school. Native childrens' absenteeism requires variety of out-of-office strategies.
c) Cultural empathy. Excerpts 8, 10, 15, 16, 20, 21, 26, 27, 28, 31, 40, 41, 42.	Respect for differences in values, customs, e.g., food, dress, gender roles especially female role, child rearing practices, language, expectation of counselling demonstrated by eclecticism in approach and wide variety of interventions. Awareness of lack of status, financial pressure, change in lifestyle and trauma experienced by many emigrants especially among inner city residents.
4. **Professional Orientation**	
a) Eclectic approach in response to client needs. Excerpts 12, 14, 17, 19, 22, 23, 28, 29, 33, 38, 40, 43.	Humanistic counselling employed with all clients initially but behavioral, family, feminist and group counselling in response to client needs and cultural values. Role as a child advocate seen as primary function. Out-of-office interventions exercised routinely. Family counselling found effective in resolving children's culture conflict. Attention to both verbal and non verbal communication stressed.
b) Therapeutic role. Excerpts 18, 23, 37, 40, 43.	Goals of counselling include resolution of culture conflict experienced by children of emigrant or minority families, mediation in dysfunctional families, behavioral changes, personal growth and change, development of bicultural skills.
c) Educator role. Excerpts 28, 43, 50.	Opportunity as a school counsellor to educate children and families in Canadian customs, e.g., food, gender role flexibility and to address issue of racism.

Table 6B (J.W.)

Thematic Clusters	
d) Competency valued. Excerpts 22, 40, 53.	Use of interpreters, multi-levelled interventions and willingness to meet challenges demonstrate her value of being effective.
e) Belief in shared humanity and universality of issues. Excerpts 10, 36, 45, 46.	Belief that issues like man-woman relationship, friendship, mothering, suffering, sexual attraction are the same in every culture but the way they may be expressed are different. Counselling interventions should respect those differences.
f) Training in cross-cultural counselling. Excerpt 13.	Professional training did not include cross-cultural issues. Workshops attended have developed skills.
g) Personally rewarding work. Excerpt 53.	Working with people from different cultures keeps her alert and develops additional skills.
h) Research (subsequent to interview).	Encouraged researcher and expressed interest in study results and need for development in this area.

Individual Analysis of J. W.

J. W. is an Albertan, a chartered psychologist and a school counsellor in an inner city school where the majority of students belong to minority or strongly ethnic communities.

Beliefs

J. W. grew up living with her German emigrant grandparents and was conscious of being different as a child. They spoke German at home, but she was encouraged to learn and speak English. They ate German food and followed traditional religious and ethnic ways so that she felt her social position in school was that of a minority person. This experience has increased her sensitivity to the needs and situation of minority groups. She has a strong commitment to individual rights especially those of women. She expressed respect for differences in values and customs between ethnic groups and an awareness that her own personal values are white, North American ones. She loves to travel in order to gain some experience of the way of life in other countries.

While J. W. believes strongly that "we are all human, everybody has feeling, we all go through the same kinds of experiences" she accepts that cultural and socio-economic factors influence behavior. She encounters differences in values, language, customs, family life, gender roles, value of education, perception and expectations of counselling, levels of acculturation to Canadian society or level of ethnic identity which must be respected and acknowledged in the counselling process. She believes that it is important to assess "what is in their culture that is meaningful to them, because that's what I think might be troublesome" in the Canadian context.

J. W. sees her role as school counsellor is primarily that of student/child advocate. She tries to respect and uphold parental authority, while at the same time present a child's point of view or dilemma. Many teenagers in her school experience a conflict between the home and the broader Canadian cultures, and in those cases she encourages the development of bicultural skills and identity so that they can be proud of and active in both cultures.

Knowledges

J. W. believes that the Native population in her school is alienated from the educational system as demonstrated by the high rate of absenteeism amongst them. Visible minorities in the school also experience racism. There are Portuguese and Italian communities that keep very separate and segregated in order to keep their language and culture intact. Teenagers experience a great deal of conflict and uncertainty as they strive to conform to family norms while at the same time "they want to do Canadian things." Very often the children "have a profound effect on their parents" by leading them to understand and participate more in a wider society. However, J. W. considers that the parental and cultural values are very powerful influences on children's behavior and may limit a child's success in the education system, and therefore in the economic one. She gave an example of a father from an ethnic enclave who would not give permission for his daughter to join a special program as he did not value the education of women.

J. W. understands the difficulties emigrants and minorities in the school cachment area experience. They may have suffered trauma and torture before or during their journey here. She mentioned Vietnamese clients who will not see their parents ever again. As well as the emotional loss they, and many like them, face language barriers, reduced status and financial struggles. Some come "from the highest echelons" to reduced circumstances, while others "like some children from a Guatemalan village were lucky if they had a teacher." She pays attention to personal details like the previous socio-economic status, level of education and reasons for emigration in order to better assess what their experience and expectations of counselling may be. For example, while Polish emigrants will probably have experienced working with a school psychologist, she has discovered that they may perceive a stigma attached to it. She knows that many of the ethnic communities cling together in order to create a support system to cushion the alienation and mistrust they perceive here in Canada. Others don't have any ethnic support network and their children have to deal with a different kind of family isolation. J. W. is particularly sympathetic to the bias against women's participation in society and decision making that she has observed among some groups, especially Southern European and Hispanic cultures. Many mothers never learn to speak English and are powerless in many ways. This has serious repercussions for their sons and daughters. She thinks that daughters lack effective role models and see their choices limited to marriage and home-making and that boys sometimes "have the attitude that I'm their servant because

I'm a woman." J. W. tries "to empower these children to live the healthiest life they can live" while allowing for family and cultural values.

J. W. had identified the many aspects of the person/environment transaction involved in counselling. She keeps in mind that "the values I grew up with are not the ones they grew up with" and tries to be respectful and open to different ways of being in the world. She assesses a client's personal, family and cultural background in order to get the broadest information and insight that she can about them. J. W. described the use of a wide variety of approaches and techniques which she employs according to the needs and values of a child or family. She seemed open to how her own personality and training, her client's history and the school setting combine to effect the outcome of counselling.

Many of the parents in her school do not understand the counsellor's role and usually will only present for counselling when there is a crisis. The Native population avoid the school and its support services as perhaps they don't believe it meets their needs. For other ethnic groups it is not acceptable to go outside the family for help with problems and they see a stigma attached to the use of a psychologist. Language is a major barrier to the use of her services, although she will use interpreters to facilitate the process. J. W. sees her role as working with or through the children "to try to help them at least let their parents know that they are struggling . . . ." She noted that while Mothers will come willingly when she approaches the family, even when they are afraid, uninformed or non-English speaking, "often Fathers will not come in because they think anything to do with the children belongs to Mum."

Skills

J. W. was very willing to describe the many ways she intervenes in order to help her clients. She mentioned a wide variety of counselling skills. Behaving in a way that respects her client's values and beliefs is fundamental to her approach. She ensures that she carries out a personal and cultural assessment of her client's background so that she has as much relevant information as possible. She noted that she is talented in observation and attending skills. She values being genuine, congruent and flexible as these personal qualities increase the level of trust and rapport she establishes with the children and their families. She will confront her clients when she feels they have an understanding of her role and a degree of trust in her. Her obvious desire to help, her ease in disclosing her own values and experience and her credibility as a professional also help produce more functional behavior in those she seeks to help.

J. W.'s role includes home visits if for instance there is absenteeism, evidence of abuse or malnutrition. She visits the homes of Native families routinely to encourage school attendance, and sometimes to check if they still live in the neighbourhood if they have been absent for sometime. She visited a Chinese couple at their restaurant, at which they both work long hours, to discuss their child's welfare. If parents won't come to her she will go to their home or place of work in order to help her student/client.

J. W. expressed a high degree of empathy for differences in values, customs, e.g., food and dress, gender roles, child-rearing practices, language, perception and expectations of counselling that influence people's response to not only counselling, but to their participation in the larger Canadian society, especially in the education system. She was sympathetic to the loss of status, financial deprivation, alteration in lifestyle and sometimes trauma experienced by some emigrants, especially Vietnamese and Central Americans, as a result of strife in and expulsion from their native lands. She selects or modifies her approach so that it meets the needs of each student in a way that will not cause conflict or distress especially at home.

Professional Orientation

J. W. described her practice as being eclectic in response to the wide variety of presenting problems she encounters. Initially she uses humanistic counselling, but follows up with family, group, behavioral, play or feminist theory according to her analysis of the situation. Out-of-office interventions and counselling sessions are exercised. She sometimes has to educate families in Canadian lifestyle and customs especially in areas of food, gender role flexibility and dress code. She is deeply committed to helping her young clients and advocating on their behalf.

Her stated goals of counselling are broad and varied. They include their resolution of culture conflict between home and school, mediation in dysfunctional families, behavioral changes, modelling and teaching of parent skills, personal growth, development of bicultural skills, self-awareness and self-esteem. Her willingness and competency to meet these many challenges is demonstrated by the wide range of techniques and methods she draws upon. While she sees that processes like male-female relationships, friendship, mothering, suffering and sexuality are universal she is alert to the different ways they can be expressed and be problematic.

J. W.'s professional training did not include cross-cultural issues, but through life experiences, seminars, travel and practice she has gained expertise. She thinks that her work is enriching, that "it stretches me to be a lot more aware and sensitive." J. W. appeared to be retaining optimism, warmth and a sincere desire to help despite the frustration, complications and despair that is part of her job.

CHAPTER 5

SYNTHESIS AND DISCUSSION OF RESEARCH FINDINGS

This chapter contains a synthesis and discussion of the themes that were extracted from the co-researchers descriptions of their cross-cultural counselling experiences. These themes were analyzed on an individual basis in the previous chapter.

Introduction

The major themes were consistently found in each co-researcher's description of his or her experience, but varied in emphasis in individual transcripts. There may be several reasons for this.

Each counsellor has a different personality, background, training and job description and so could be expected to respond to the interview questions in a unique way. Some of the co-researchers were, however, more open than the others about the influence of their personal values and culture on their counselling. All spoke freely about their counselling practice and social issues, but many counsellors had a tendency to be extremely cognitive about their lifeworld experience and had difficulty giving examples or specific cases to illustrate their experience. A methodological aspect also gave rise to the variation in levels of response to issues which were raised. The length of time for each interview ranged from two and a half hours to 55 minutes according to the time allocated by the co-researcher. While each issue in the interview guide was addressed, some co-researchers had an opportunity to respond at greater length or depth.

Interpretation of data varies according to the goal of the researcher. The goal of this study was to examine how counsellors in practice perceived the role of culture in cross-cultural counselling. The framework for analysis arose out of the interview data which was a response to the questions structured by the researcher. These questions were derived in part from the review of the literature pertinent to the research topic. The culture of the counsellor, of the client, that which is inherent in a counselling theory and technique, the culture of the process itself and that of the larger society were the focus of these questions (Appendix B).

The expressed beliefs of the counsellors was abstracted as this could be regarded as the bedrock upon which their responses and interaction is founded. The discussion literature emphasized that counsellors' values and self-knowledge influence their effectiveness.

Sue, Bernier, Durran, Feinberg, Pedersen, Smith and Vasquez-Nuttall (1982) outlined knowledges and skills that they considered a counsellor competent in cross-cultural counselling ought develop and demonstrate in practice. Their recommendations were adopted as another framework for examining the co-researchers transcripts. The counsellors description of their skills was more limited than those identified by Sue et al. (1982) but is the closest I could get to how their expressed beliefs and knowledges translated into behaviors in a counselling setting.

Professional orientation emerged from the transcripts as a subtext to all of the other themes that were abstracted. It can be viewed as another culture that influences the practice and effectiveness of the counsellors.

Beliefs

Aware of Cultural Heritage

G. V. and I. K. expressed knowledge of their Spanish culture clearly and at length. D. M. and L. J. were also aware of their ethnicity and its influence on their lives. H. M. and J. W., while mentioning their ethnic backgrounds, did not elaborate on specific values or beliefs of that or their Canadian cultures. One could predict that individuals who themselves have emigrated or lived overseas would have a heightened awareness of their own culture as they would have been confronted with adapting to or examining other values, customs and lifestyles in a very direct, personal way. G. V., I. K. and D. M. emigrated to Canada, L. J. lived overseas and married an individual who had emigrated to Canada. These four co-researchers were in fact more explicit about their own cultural heritage and the Canadian socio-political situation. H. M. and J. W. perceived themselves as belonging to a minority group in their childhoods and thus had another way of experiencing the Canadian culture and differences within it. Their expression of sensitivity to their culture was more muted.

Aware of Personal Values

The context of the interview was the co-researcher's experience of counselling people from a culture different from their own and/or that of the host culture. The personal values that were expressed therefore concerned their professional life. All six co-researchers spoke of their commitment to individual human rights. This was most strongly expressed in their respect for differences in terms of culture and beliefs and in their desire to support a Canadian environment that would not merely tolerate but would promote diversity.

This group of counsellors also valued being competent professionals. Although their practices varied their common goal was to help their clients resolve difficulties. Their training, skills and knowledge were employed to achieve therapeutic and benevolent goals.

Parker, Valley and Geary (1988), Gibbs (1984), Smith (1981) and Sue (1981) emphasized that counsellors must understand and be aware of their own values and culture before they can understand and accept others. An individual's cultural history dictates his/her way of being in the world and has an out-of-awareness aspect. If a counsellor remains unaware of those values, behaviors and expectations which have been internalized from culture and family they are in danger of unconsciously imposing those beliefs on others. The co-researchers in this study appeared to be comfortable with who they were without being complacent or rigid.

Accepts Differences Between Counsellor and Client in Terms of Culture and Beliefs

All six co-researchers stated very powerfully and emphatically that they accept differences between themselves and their clients in terms of culture, values, beliefs and customs. They identified many influential variables in the counselling process. They include differences in language, family structure, gender roles, religion, method of expression of feeling, definition of well-being, perception and expectations of the counselling process, level of acculturation and/or ethnic identity and economic status. They considered that knowledge of these factors were necessary in order to be culturally sensitive and to chose an appropriate intervention. They recognized that all people have a shared humanity that as G. V. expressed it "the process for me is always the same" but "the difference is what issues and what kind of contents they have . . . ." They did not see differences as deviant but as arising out of membership in a different ethnic or racial group. L. J. spoke for the attitude of the co-researchers when she said, "there are particularly functional reasons for those cultural ways of doing things and to see and to understand that and [I try] to build on strengths and foundations that people have."

Block (1981) raised the issue of how racial differences affects treatment interaction and outcome. He pointed out that therapist reaction to racial differences can be disruptive if they ignore the influence of color or race ("color blindness") or their perceive a client as a "minority" or "underprivileged" or take the role of being an all-knowing, powerful, white person. I believe that these six counsellors respect and understand differences.

Circumstances May Dictate Referral of a Client

The co-researchers seemed aware of their possible limitations in cross-cultural counselling.

All six referred to language, and therefore communication, barriers that a same-language counsellor would ideally solve. L. J., I. K. and D. M. mentioned directly of referrals in the event of such a counsellor being available. There is a serious lack of counsellors who are multilingual so it appears that in most cases an interpreter is sought.

Other reasons for referral that were identified were: settlement workers with contacts in government and other agencies might be more appropriate care-givers; necessity for legal aid; racially similar counsellor available; confidentiality issues especially in the cases of I. K. and G. V. counselling South American emigrants; support groups especially encouraged by H. M. for helping Native clients resolve their culture conflict issues; and in cases where the counsellor did not meet client expectations.

Pedersen and Pedersen (1989), Padilla (1981), Sue (1981), and Pedersen, Donner and Draguns (1978) and most other writers/researchers in the field of cross-cultural counselling point out that the needs of clients from other cultures may not be met by 50 minute, office-appointment, traditional, introspective counselling. They may need institutional, legal or community interventions on their behalf. Communication is central to the counselling process and counsellors who speak the language of the client must ideally be sought.

Bicultural Identity as a Means of Resolving Culture Conflict

The six co-researchers regarded the development of bicultural skills as desirable for emigrants and members of minority groups. They believed individuals can participate fully in a Canadian lifestyle without losing pride in ethnic identity. Three of the participants had experienced the process of acculturation to Canada personally. They described it as a long, sometimes difficult process, "every person adjusts in a different way" (G. V.), that involves personal, social and emotional flexibility and development. They emphasized that "adjustment to the host society is better if identification with ethnic community is retained" (D. M.). The three Canadian-born co-researchers also held the view that newcomers and members of minority groups, like the Native Indian peoples, must be encouraged to maintain their own culture and at the same time "be able to move outside of that context and be comfortable doing it to have any options" (L. J.).

Some individuals reject their culture in an attempt to assimilate and gain a sense of self-worth or success. The co-researchers in this project asserted that acculturation to the larger Canadian society does not necessitate rejection of an ethnic identity. H. M. addressed the concerns she has about Native clients who "turn their backs on the traditions and values from whence they came . . . that can lead to more serious trauma to them in the future." She and the other co-researchers believe that it is acceptable to have one foot in both cultures. G. V. spoke of the ability "to feel O.K. in your house being Chilean and . . . O.K. outside being Canadian."

The co-researchers reflect Padilla's (1981) categorization of Hispanic levels of acculturational to the White U. S. society. There may be ethnic identification, dual identification or marginal identification (caught between demands to acculturate to host society and demands to remain "loyal" to family). He advises that counsellors must assess the level of acculturation or separation with ethnic or majority culture in order to facilitate personal growth in a client who is dealing with culture conflict. Sue (1981) considers that counsellors must "reeducate" such clients in the effects of cultural racism and in attaining a balance between acculturation to the host society and negative rejection of an ethnic culture. All six co-researchers described themselves as having just such roles.

Knowledge

Knowledge of Canadian Socio-Political System and its Treatment of Newcomers/Minorities

While the co-researchers agreed that the idea or philosophy of multiculturalism was excellent they perceived that it was not adhered to in practice.

Both I. K. and L. J. expressed a great deal of concern about the restrictive and discriminative procedures of government bureaucracies with regard to visas, citizenship and provision of services. They have had to personally intervene when clients have been treated unfairly, inhumanly or "like children." The loss of status and self-esteem resulting from such treatment is unnecessary and preventable if there were services designed specifically for newcomers available.

Many newcomers do not speak either of the official languages. Language classes are not readily available and have restrictive entry requirements. Government departments do not have multilingual staff and language barriers can cause stress and delays in processing. The co-researchers identified language as a great barrier to adaptation and settlement, as well as to counselling.

The co-researchers spoke of the fragmentation of services for newcomers which can cause them confusion and to under utilize what is available. Many clients may need information, about visa requirements, social services, language classes, qualification evaluation or about the way the socio-political systems operate here. Their difficulties may be resolved by receiving information and guidance rather than intrapsychic therapy. Counsellors working in a cross-cultural setting need to be aware of this and as I. K. expressed it "have information available on those common problems so they don't have to go to other places."

The co-researchers were aware that many newcomers and minority group members may be unfamiliar with the concept of counselling and may need help in understanding their role in the process. Furthermore, they believed that services available are generally designed for those already acculturated to the White, middle-class values that they perceived dominate in Canadian society. I. K. has many clients referred from mainstream agencies which don't feel competent to deal with emigrants. D. M., L. J. and J. W. considered that when emigrants do present for counselling they have already adapted to Canada to some extent and will be willing to work on personal issues. At an earlier phase of adaptation, they may not know where to go for help.

The co-researchers appeared to be very alert to the larger societal basis and community basis to individual problems. Some aspects they identified as leading to problems were: racism, language differences, employment accessibility, individual as opposed to affiliative responsibilities and the fragmented approach to health care that involves physicians, community health workers, psychologists, school counsellors/psychologists, pharmacists and a variety of para-professionals.

The co-researchers were particularly aware of the role that racism and alienation plays in the development of identity and worldview among emigrant and minority groups and especially among their children. L. J., G. V. and J. W. acknowledged the role children play in leading their parents to develop bicultural skills as they wrestle with living as Canadians in school and as ethnic individuals at home. H. M. is sensitive to this issue among the Native population.

All participants referred to the ambivalence newcomers and Native people feel as they are, on the one hand, invited to keep their identity, but on the other hand are expected to adapt to Canadian ways. The counsellors were politically aware individuals and their expressed wish for greater acceptance of differences may be based on idealism rather than realistic expectations.

Many of the writers in the field of cross-cultural counselling including Rosser-Hogan (1990), Smith (1985), Sue (1981), Padilla (1981), and Pedersen et al. (1978) address the necessity for counselling services for minority and emigrant groups to be pluralistic and flexible in order to reach as many as possible and serve them as well as other citizens. Community or home involvement, reasonable rates, flexible hours, informal methods, skilled, multilingual counsellors and crisis intervention models were among the recommendations.

Cultural Knowledge About Groups from Which Clients are Drawn

Pedersen (1983) points out that "normality" is culturally defined and that counsellors must be aware of the complexity of reality and the clients perception of life, problems, cause-effect, as influenced by ethnicity, sex, age and socio-economic status. The co-researchers in this project indicated very distinctly and unambiguously that they are aware of the history, experiences, cultural values and lifestyle of various racial/ethnic groups.

J. W. and I. K. see the largest variety of ethnic groups in their professional lives and seemed to be knowledgeable about all of them. They referred to clients who are Hispanic, African, Vietnamese, Chinese, Eastern European, Italian and Portuguese nationals. D. M. has wide experience with Asian clients, but also works with clients from other parts of the world. G. V. and L. J. mentioned their experience with several ethnic groups, but seemed particularly knowledgeable about Central and South American peoples. H. M. has a deep insight into the Native culture although her clients are not limited to that group. The counsellors referred to differences in values, customs, family structures, gender role, religion, language, political and social history, emigration experience and level of acculturation/ethnic identity and how they influence the counselling process. In this context it is interesting that Sue et al. (1982) point out that the greater the depth of knowledge of one particular cultural group, and the more knowledge they have of many groups, the more likely it is that counsellors can be effective helpers.

Sue and Zane (1987) warn that cultural knowledge and techniques generated by knowledge of specific groups should not lead to overgeneralizing and stereotyping which fail to allow for individual differences. It must be used to increase therapist credibility and attractiveness, especially in the early stage of contact, so that clients will be motivated to trust and work toward change with a counsellor. The six co-researchers value of individual rights and their expressed understanding of the many factors which influence individual development is reassuring.

Knowledge of Counselling Theory and Practice

The person/environment transaction of counselling was perceived by the co-researchers to include counsellor values and skills, counselling approach, clients' needs, values and also their family, community and racial background, and the larger Canadian context.

The co-researchers as previously described were conscious of their personal and cultural values and all of them emphasized the importance of congruent, genuine behavior as much as skill and training. G. V. expressed it well when he said "it is human characteristics more than techniques [one needs] when providing counselling to emigrants."

The counsellors agreed that most counselling approaches are conceptualized in Western, individualistic terms. Katz (1985) and Wohl (1982) point out that the counselling profession grew out of theory and practice that in turn grew out of White therapists and researchers working almost exclusively with a White client population. This limits the applicability of approaches to all populations. The co-researchers deal with this possibility in two ways. They thoroughly establish the clients' needs and values at the outset of counselling and then they adopt techniques and evolve strategies that are appropriate to those clients' needs and background. This necessitates thorough knowledge of one or many theories. Some of the counsellors could be described as eclectic as they recognized many theories and systematically selected aspects of them in practice, in response to their clients' needs. I. K., H. M. and J. W. described that kind of broad, flexible approach. L. J., G. V. and D. M. appear to have adopted a commitment to a single theory – family (L. J. and G. V.) and behavioral (D. M.) approaches – but modify those theories to meet individual needs and also draw on other concepts, especially humanistic, to enrich their basic orientation.

In order to use culturally appropriate interventions the counsellors must draw on their knowledge of a clients' culture. For instance, family-oriented people like the Italians, Spanish or Chinese may feel shame that they must look for help outside the group and therefore their respect for and attachment to their family must be respected in the search for a resolution to their problems. Other, as D. M. said, "don't understand the concept of getting in touch with their feelings . . .

they want direct help." Their expectation would be for structured, directive help. H. M. respects the Native Indians spirituality, belief in harmony with nature and communal cooperation and strives to recognize these values in her interventions. The co-researchers appear to be skilled in determining how approaches interact with the values of people with different cultures and which approaches may be useful in helping them.

The co-researchers reflected Sue's (1981) description of language, class-bound and culture-bound values which are impediments to good counselling. They acknowledge that blocks to communication can be caused by not speaking the language of the client and by poor command of the language being used in an interview. The financial difficulties, loss of status, helplessness, lack of opportunity and employment and resulting frustration and alienation experienced by many newcomers were noted by them and recognized as requiring more than verbal exploration or intrapsychic insight to resolve. Their understanding of the way cultural values impede counselling has already been discussed.

Institutional Barriers Which Prevent Minorities or Emigrants Using Mental Health Services

The co-researchers identified many factors which limit the use by newcomers or minorities of existing health-care services.

They all held the view that the structure of services was complex and difficult to access, even for those familiar with the system. Many newcomers do not understand the role of counsellors or the counselling system. They are therefore unlikely to use it. They, however may not have access to any other source of help, e.g., family, community, spiritual leader.

Existing services were perceived by the co-researchers to be limited in many ways. There is an obvious lack of trained counsellors who speak the languages of the groups who are currently arriving in Alberta, e.g., Spanish, Vietnamese, Chinese, Polish, etc. The counsellors who are available are usually not trained in cross-cultural issues. The services which they most urgently require such as language classes, employment agencies, or legal assistance are in short supply. The organization and hours of operation of government agencies are not user-friendly. All the counsellors believed that poor funding underlies all of the problems of delivery and practice.

Role of Interpreters

As there is a shortage of ethnic and/or multilingual counsellors the use of interpreters is inevitable. Five of the counsellors had used their services, to a different extent. D. M. had been an interpreter, trains interpreters and employs them in his office, so his insight was considerable. He spoke of the need to give clear instructions to an interpreter about the goals of the counselling session, of the need to debrief afterwards in order to pick up any information the interpreter may have assessed from the context of the interview, and of gender and trust issues which can complicate the client/counsellor/interpreter interaction. I. K. is especially wary of using interpreters due to some bad experiences she has had, particularly where an interpreter questioned her approach. But all agreed that if an interpreter is adequately trained and prepared, and has bicultural skills him/herself, that people who might not otherwise be reached can receive assistance. The proper use of an interpreter takes practice and patience (Canon, 1983) and all agreed should be avoided unless absolutely necessary. Counselling in the language of a client is preferable so that emotions, meanings and the context behind words is not lost. D. M., L. J. and I. K. thought that deeper therapy is not possible without counsellor and client fluency in a common language.

Experienced Other Cultures

Three of the co-researchers are emigrants. D. M., I. K. and G. V. have first-hand, lived experience of another culture. They have developed bicultural skills and are very open to different ways of life. L. J. has lived overseas for extended periods of time and is very respectful of differences in lifestyle and values. H. M. and J. W. said that they enjoy travelling and it is one of the ways they gain cultural knowledge and empathy.

It is interesting to note that I. K., G. V. and D. M. believed that their personal emigration and acculturation experience, and their pride in their ethnic heritage, are valuable assets in their cross-cultural counselling. The shared experience between client and counsellor of being emigrants increases trust, rapport and empathy. However, not all counsellors in cross-cultural settings can be emigrants so travelling and openness to the ethnic communities in society seem to be commendable ways to increase cultural knowledge and understanding of differences among people.

Skills

Wide Variety of Responses Which Increase Effectiveness

Empathy is a quality that is crucial to the outcome of counselling. Empathy is a process in which counsellor and client explore the nature of the clients' beliefs about a problem together. It requires one to see the world from a perspective different from your own. According to Ivey, Ivey and Simek-Downing (1987) it involves: (1) listening and observing, (2) responding from the experience of the client and from theory, and (3) checking how effectively you heard the client. The co-researchers expressed an understanding of the process of empathy and the characteristics and skills that induce it. It should be pointed out that because the methodology employed used the counsellor's description of the approaches/skills they use in practice rather than observation of their actual behavior in practice, the range of skills described may not reflect their full professional repertoire.

All of the counsellors referred to the importance of listening and attending skills that bring out the main facts, feelings and beliefs a client brings to an interview. An elementary level of empathy may be achieved through the use of attending behaviors such as questions, encouragers, summarization, paraphrase, reflection of meaning and feeling. The impression I received from the participants was that this skill was so basic to their interaction with a client that they felt no need to elaborate on it.

Among the qualities of an effective counsellor outlined by the American Association for Counsellor Education and Supervision (1964) are a belief in each individual, openmindedness, commitment to human values and alertness to the world. Each individual counsellor interview in this research project consistently referred to the need to respect the clients' values, history, feelings and ability. They spoke of the necessity to encourage ethnic and cultural pride, and also of the belief that individuals can learn the skills needed for survival in a new environment (bicultural skills). The co-researchers were unanimous in their commitment to human rights and demonstrated this by their willingness to modify counselling approaches to meet individual client needs, the care with which they examined all aspects of a client's life and problems, their out-of-office interventions on clients' behalf and their knowledge of cultural groups and of Canadian society. They appeared to be very openminded about what constituted "normality" and appropriate behavior in psychological, social and political contexts.

A quality that all six co-researchers identified as being important in the counselling exchange was genuineness. They seemed to mean that this entailed having a genuine, congruent relationship with a client where they listened, observed and opened a dialogue of empathy. They used their own personality, experience and sincere desire to help to build trust and rapport and so influence change and growth.

Self-disclosure was mentioned by four of the co-researchers as a method of building rapport and increasing credibility. The co-researchers were aware that building rapport varied according to individual needs and was influenced by a client's culture. They all spoke of the necessity for cultural as well as personal assessment of a client in order to meet their expectations and respect their belief and value systems. Cultural knowledge is an asset in this context. Flexibility and nonjudgemental responses were mentioned by four of the participants as keys to rapport building.

The co-researchers all agreed that their role included influencing a client in order to generate alternate behaviors. They considered that once a client felt comfortable with them, and this was achieved by these counsellors through humanistic oriented skills, they need to employ skills that were more active and gave more of themselves. This process is described by Ivey et al. (1987) as advanced accurate empathy. They all spoke of giving information or advice when that would provide a client with ideas and suggestions that might help resolve difficulties. As I. K. said, "Some people come to ask you and honestly ask you 'What should I do?' . . . they haven't made many decisions in their lives . . . it is not easy for them." They could be directive if they deemed it appropriate. Self-disclosure and feedback were mentioned as skills employed by them to influence client behavior.

Confrontation was regarded by the six counsellors as a skill basic to their profession. It is a skill that utilizes both attending and influencing skills and often clarifies a confusing situation for a client and provides a focus where insight may grow. It is meant to point out any incongruities or discrepancies the client may be expressing and in order not to be damaging must be balanced by qualities of warmth and respect. G. V. provided the clearest expression of this groups belief in the art of confrontation when he said, "The moment I don't challenge in a counselling session I am not providing therapy."

The co-researchers were sensitive to the fact that their credibility was fundamental to their effectiveness. Sue and Zane (1987) point out that ascribed status of, for instance, professional expertise, reputation or age is not enough to create trust and credibility, but that a counsellor must behaviorally demonstrate his/her ability to help. Genuineness and positive regard may help, but the skills used by the counsellors that directly benefit a client are what consolidate a working relationship. D. M. addressed this when he stated, "They want you to be open, to see that you are making some kind of effort."

Cultural Empathy

Cultural empathy requires two further steps than those involved in primary and accurate advanced empathy. Firstly, an awareness of the counsellor's own personal background and values so that beliefs are not unconsciously imposed on clients. Secondly, learning to become aware of differences and similarities in groups without sacrificing personal uniqueness.

As previously described the co-researchers expressed varying degrees of awareness of their personal and cultural values. I. K., D. M. and G. V. have developed bicultural skills which gives them insight into more than one way of life. The other three Canadian-born counsellors observed Canadian society from a critical and frank viewpoint. None of the six appears to conform to and accept the dominant Canadian status quo as the only and acceptable way-of-being-in-the-world.

They were emphatic in their acceptance of differences and indicated that clients bring dissimilar values, customs, ways of expressing feelings, family structures, beliefs about gender role, health and counselling to the counselling interview which must be acknowledged and respected. They were informed about the process of acculturation and the struggles of newcomers and minority group members to balance their ethnic identity and assimilation to the larger Canadian society. They acknowledged the contribution of the socio-political system to individual problems and avoided the individualistic concepts which see the person totally responsible for their own lot in life. The discrimination, racism and oppression experienced by people, like the Native Indians and visible minorities, which creates feelings of inferiority, anger, powerlessness or resistance within individuals, was recognized and dealt with by the counsellors when it presented in the counselling context. They stated that they try not to lose sight of the individual by stereotyping or over-generalizing from their cultural knowledge of a group.

The co-researchers openness to and knowledge of the groups they work with was probably the most striking characteristic they shared.

Out-of-Office Interventions

I. K. and J. W. belief that their roles as counsellors to a culturally diverse group includes out-of-office interventions such as home visits or trips to

Immigration Services with a client. They held the view that they were more effective when actively involved in the resolution of their clients' problems. D. M., L. J. and H. M. considered that clients from cultures other than the White dominant one, sometimes expected more than psychological help and when appropriate they facilitate visits to government offices, intervene with schools or community groups or write letters on their behalf. These strategies show that the counsellors respect the affiliative orientation of many ethnic people and also recognises that problems and barriers to success can reside outside of the individual client.

Professional Orientation

Each co-researcher expressed a high degree of commitment to their profession. Their professionalism emerged in many contexts.

1. Rather than adhering to one particular approach the six co-researchers adapt, change or select an intervention in response to client needs, values and expectations. They use their knowledge of counselling theory and practice, of the groups they work with, and of Canadian society to bring together an approach that will benefit their client.

2. Having decided to intervene in a client's life the co-researchers define goals of therapy which are as varied as the clients they see and the counselling theories they use to interpret and organize the reality they perceive. Their stated therapeutic goals ranged from broad psychological issues like change, personal growth and improvement in quality of life, to specific behavioral modification, family

interventions and the resolution of conflicts such as those arising from different cultural and social values.

3. Five of the counsellors perceived that they had a role as an educator (not expressed by L. J.) as some clients want ideas, insight and information, as opposed to remediation. Teaching about the way the host, Canadian socio-political systems operate can be what clients need to find resolutions to their problems. Information and normalization of the adaptation process and especially encouragement to develop bicultural skills was considered a worthwhile and necessary role. They did not limit themselves to intrapsychic and family counselling.

4. Competency was highly valued by the co-researchers. In order to effect change and growth, they developed skills in a wide variety of psychological interventions and were willing also to involve themselves at a social and political level on their clients' behalf when appropriate or necessary.

5. Although none of the co-researchers received training in cross-cultural issues while at university they have developed their skills through reading, attendance at seminars, self-directed research and supervision from experienced counsellors. The three counsellors who emigrated to Canada believed that the experience enhances their cross-cultural counselling ability. Travel overseas and communication with newcomer and minority clients were also perceived as helpful to practice.

6. The co-researchers were encouraging of the researcher and expressed interest in the study results. D. M., G. V., J. W. and L. J. expressed a belief in the necessity to and value of research in the profession.

7. The co-researchers appeared to find their work personally satisfying as evidenced by their enthusiasm, knowledge and willingness to be interviewed. Four of them stated directly that they experience personal growth from the challenges of being caring and effective counsellors in the cross-cultural field.

CHAPTER 6

LIMITATIONS, IMPLICATIONS AND FURTHER RESEARCH

The concluding chapter represents an attempt to highlight the contribution of the research project and to examine the limitations. Also offered are implications for practice, implications for counsellor education and implications for future research.

Contributions of the Study

The purpose of the study was to describe how cross-cultural counsellors perceive the role of culture in counselling. The experience of the six co-researchers reflect the theories, research results and proposals presented in the literature review in Chapter 2 and also add new dimensions to our understanding.

Counsellor Values and Skills

The co-researchers described the use of a wide variety of skills and interventions in response to client needs and values. They appeared to have awareness of their personal culture and values and how they may differ from those of their clients. The most compelling feature of the six counsellors in the study was their respect and tolerance of differences between themselves and clients in terms of values, beliefs and customs. This stated value was the basis for their cultural empathy, their adaptation of traditional counselling methods in response to specific cultural values and beliefs, their interventions in the larger social and political environment on clients' behalf and their commitment to multicultural experiences and education in order to increase cultural knowledge of their client population.

Perhaps a value of human rights is a basic, personal characteristic required of a multicultural counsellor who wishes to be effective with a variety of culturally different clients.

Approaches to Counselling

The co-researchers were very aware of the biases inherent in counselling methods. They described an eclectic mode of response in order to deal with the affiliative orientation of certain ethnic groups and the cultural dimensions of communication, of problem definition, of conception of responsibility for problem resolution and of counselling/healing. They emphasized that cultural knowledge was necessary in order to be successfully eclectic and empathetic. The role of their personal characteristics such as genuineness, sincerity, positive regard flexibility and desire to help cannot be underestimated.

Culture-Specific Information

The co-researchers expressed an understanding that lack of English is a barrier to both counselling and settlement. They refer clients to a counsellor who speaks their language if available, in preference to using an interpreter.

The six counsellors were also aware that clients' problems can have economic, social and political bases which may need attention. Racism, discrimination and deprivation can be a reality for many individuals.

They were clearly different from most counselling psychologists in perceiving their role as including out-of-office interventions, advocacy, and educating clients in the use of societal systems, e.g., transport, education, health-care, legal.

The complex interplay of the counsellor's personal characteristics, their knowledge of counselling theory and practice, the knowledge they have of their client's culture and experiences as minorities or newcomers in Canadian society, and their professional skill and competency, is probably the most important insight gained from the study. Effective cross-cultural counselling is the result of many dynamically interrelated counsellor variables.

Limitations of the Study

The study was exploratory in nature and meant to be a beginning point for a more complex examination of culture as a process variable in counselling. While the sample of counsellors was small it may be representative of the counsellors who work interculturally in Edmonton from the perspective of ethnicity, training, work location and availability. Their descriptions of their work and the analysis of them may represent a reality of experience for other people not in the study who are involved in cross-cultural counselling. The experience of the counsellors in the study also reflects many of the proposals and theories discussed in the surveyed literature.

Implications for Practice

The personal values and beliefs of a counsellor must be removed from the shadows and placed beside the client's as an influential factor in the counselling process. These values and beliefs influence the counsellor's expectations of counselling, concept of a problem, selection of an intervention, goals and length of therapy.

Eclecticism in practice appears to be an appropriate response to counselling individuals whose culture differences from the larger Canadian society.

In cross-cultural counselling there is a movement toward developing a meta-theory and models of counselling that transcend cultural differences. Vontress (1983, 1988) and Ibrahim (1985) propose an existential framework to explain how counsellor and clients represent their relationship to self, significant others and the universe before intervention. They believe that by examining the human predicament shared by all people through Socratic dialogue, trust and empathy can be established and knowledge derived to design interventions. Christensen's (1985) model, based on perceptual psychology, includes an assessment of the psychological and socio-cultural influences which are present at varying levels of awareness in both counsellor and client and must be attended to in order to facilitate communication and counselling. This theory has potential as a tool for the early stages of intercultural counselling. Smith (1985) evolved a Stress Resistant Delivery Model. This model requires the identification of various sources of stress, the outlining of stress resistant forces in an individual's life and the delivery of counselling in response to client needs, values and level of acculturation or ethnic identity. This model shows great promise. At present, it is still at a theoretical stage. Harper and Stone (1986) describe a multimodal, multimodular approach which they claim is therapeutic, universal and generalizable across cultures. It addresses lifestyle changes and health goals which transcend cultures and incorporates a large range of strategies. It appears to be user-friendly and pragmatic.

Services for minorities and newcomers need to promote prevention as well as be remedial. Language classes, employment opportunities, community and school support systems and availability of counsellors, support staff or paraprofessionals who are fluent in languages other than English may prevent the development of stress and circumstances that may exacerbate emotional and mental disorder. Pedersen (1986) suggests that the delivery of formal (e.g., office therapy), informal (e.g., self help groups) and nonformal (e.g., professional advice) sources of help may meet the counselling needs of clients of different cultures and also make better use of available resources and support systems.

Implications for Counsellor Education

Counsellor sensitivity to minority clients may be increased by provision of information in regard to the history and social experience of minority groups. Parker, Valley and Geary (1986) describe a multifaceted approach for the acquisition of cultural knowledge for counsellors in training.

Practicum experiences which expose counsellors to relevant minority experiences could be arranged through schools and other community agencies with high density minority populations.

Counsellors need to be educated in the cultural variations in nonverbal (touch, eye contact) and expressive communication.

Counsellors could have a preventative as well as a remedial role. For instance families at risk when adjusting to a new society could be identified at school and given some assistance prior to the development of problems (Westwood, 1982). People from specific culture groups must be recruited to train as cross-cultural counsellors.

Implications for Future Research

A larger, more comprehensive study could strengthen the findings in this study and establish a foundation for a theory of cross-cultural counselling.

A direction for research could be a study combining counsellors' expressed beliefs and level of skill with a study of skill usage to explore if counsellors' beliefs are matched by behaviors.

Research to examine specific behaviors that lead to a successful outcome in cross-cultural counselling are important for practitioners. For instance, how precisely can cultural knowledge be applied in a counselling interview without stereotyping of a client? How and when does a counsellor encourage the development of bicultural skills?

Studies that would combine process and outcome would be valuable. Which skills with which clients? How do specific ethnic groups respond to traditional therapy?

Many developmental psychology issues were raised that merit research. What is the "normal" psycho-social development of ethnic minority children? Life span issues for emigrants should be examined. The understanding of family dynamics in a new host society seems important to study.

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APPENDIX A

Research Design Summary

Research Design Summary

Project: A Study of Counsellors in a Cross-Cultural Setting

Researcher: Madge Cahill
Master's Student
Department of Educational Psychology, U of A
Phone: (403)

I am a student in the Master's Program in the Department of Educational Psychology at the University of Alberta. As part of the requirements for the completion of the Master's Program, I am conducting a study of counsellors in a cross-cultural setting, i.e., where the counsellor and client differ with respect to cultural background, values and lifestyle. The purpose of the study is to examine what approaches are believed by the counsellor to be effective, how credibility and trust can be established with clients who are unfamiliar with the counselling role, what barriers to counselling are encountered and what resources do the counsellors bring to and look for in this field of their profession.

The design for this study is qualitative, requiring in-depth, semistructured interviews of approximately one hour. The criteria for subject selection include the following:

1. English speaking,
2. professional training in counselling, e.g., psychology, social work,
3. be articulate and willing to discuss the research topic,
4. work, or have worked in a cross-cultural setting.

The data collected from the interviews will be analyzed for common themes. All information will be kept confidential and a subject's name will not be associated with the research. A research proposal has been submitted to the Ethics Review Committee within the Department of Educational Psychology for ethical approval for the study.

Your assistance in the identification of subjects for this study would be appreciated. Once a potential subject is identified, I will contact the individual by phone, or in person, to explain the study, to obtain consent to participate and to schedule an interview appointment. Should you have any questions or concerns regarding the research design, please do not hesitate to contact me.

APPENDIX B

Interview Guide

Interview Guide

1. What is your ethnic background? Were you born in Canada?

2. What effect if any does it have on your work as a counsellor with people from other cultures?

3. Which of your personal attributes are most valuable in counselling people from other cultures?

4. How did your training equip you for counselling individuals from a different culture?

5. Do you prefer any particular model of (or approach to) counselling? How consistently do you use it? Why? Do you use the same approach regardless of the culture of the client? (If 'No'.) How do you work to achieve harmony between the client's culture and a counselling approach? (If 'Yes'.) From your experience you find your approach is universally applicable.

6. Is acculturation/assimilation of a client to a Canadian lifestyle a goal of your counselling? How do you help a client deal with cultural conflict?

7. What barriers to counselling do your regularly encounter? How do you help with . . . (Do you perceive barriers that arise from . . . language, value of counselling, introspection, counselling role?)

8. Do you find people are experiencing discrimination here in Canada? How do you see your role in that context?

9. Is there any statement you could give me that for your sums up your personal philosophy regarding your counselling with people from other cultures?

Is there anything of importance or relevance you think we haven't touched upon?

or

Is there anything else you would like to add?

Are there any questions you would like to ask me?

APPENDIX C

Table 1A to Table 6A

Table 1A (L.J.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
1. I've lived outside the country in Scandinavia in Sweden and in East Africa.	Experience of other life styles.	• Experience of other cultures.
2. I think we have a Scandinavian set of social values that we have grown up with that are quite different from the people around us at times that come from that background.	Scandinavian social values different from other ethnic group.	• Self-awareness. • Understands cultural differences.
3. I think it was made a very positive thing, your background. To have a particular ethnic background was considered something very special and wonderful.	Pride in ethnic background.	• Self-awareness.
4. I think my perspective is to see strengths in them. What does their cultural background give them in the strengths for adjustment, for survival, for coping.	Respect for ability and differences of clients.	• Cultural empathy - respects differences. • Counselling skill - positive regard.
5. . . . that there are particularly functional reasons for those cultural ways of doing things and to see and to understand that and to build on strengths and foundations that people have and I think you always have to do that with clients . . . particularly with clients of a different culture.	Recognises and understands cultural differences and individuals' strengths.	• Cultural empathy - differences. • Skills - finds positive asset.
6. You must go from where they are at, you can't start at any other place so you have to understand that part that what they see is very important and very adaptable and then move from there.	Respects clients values and builds on them to solve problem.	• Cultural empathy - respects differences. • Skill - respect - concreteness - goal definition.
7. One of the things taught to me as someone of Danish background is . . . that when you are 18 or 19 you will leave home and you will travel and you will learn a bit about the world, because the world has a lot to teach you and that there are many ways to do things so not one way of doing it and so I've just always thought that	Learned from Danish culture that travel can teach important lessons about ways of living in the world.	• Self-awareness - personal cultural values.
8. I'm truly respectful and interested and I do honour people's ways of doing things. Never trespass or violate things that they hold sacred.	Respect for differences in clients.	• Self awareness - values. • Respect for clients.
9. I think I am quite flexible so I can be quite different and don't feel a loss in being different, in being with different people.	Responds to client rather than remaining rigid in behaviors.	• Self awareness. • Empathy - flexibility • Uses various response modalities - eclecticism.

Table 1A (L.J.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
10. I think I am fairly knowledgeable of some cultures at least, so that is also something that makes them feel comfortable. It is nice not to have to fill someone in totally about your background, that they have some knowledge.	Informs herself of client historical-social context in order to build rapport.	• Cultural knowledge - value. • Skill - rapport building.
11. I think I'm quite good at being honest and direct without being put-downish, that I can put things in a way that puts issues on the table but doesn't offend or put people on the defensive . . . cross-cultural issues like male- female relationships and power differentials.	Responds in an honest way but keeps differences in values and culture in mind.	• Respects differences. • Skill - genuineness - confrontation. • Self-awareness - honest, direct, congruent.
12. . . . there are a lot of cultures that value education and the fact that I have a Masters . . . is something that they value and so it gives you some place to start with, some point of credibility.	Value of education in creating credibility and attractiveness to clients.	• Cultural knowledge - values. • Skill - creating attractiveness and expertness.
13. Certainly in my practica I never had any different cultures to work with that I recall . . . There was never any portion of any class that looked at Native cultural values	Being skilled with culturally diverse people was not part of training.	• Professional training neglected cross-cultural skills.
14. I did tests on Native kids in testing classes . . . very much from a White middle class perspective.	When dealt with culturally different did so from middle class values.	• Self awareness. • Perception of institutional barriers to minorities in system.
15. I have a system philosophy . . . I, to get my own frame of reference in working with them will look at their system and of course that will (include) how the cultural values and who has power, who doesn't, what subsystems, what coalitions are in that and perhaps for cultural reasons.	Uses systems framework but includes cultural background in assessment.	• Cultural empathy - values, customs • Skill - includes culture in assessment of clients.
16. What I will do with that may be any number of things. Not all cultures necessarily have value on real intimacy of the kind that I maybe would expect in a family such as mine between a husband and wife. There might be different values about that and I don't think I can impose that.	Approaches each family differently allowing for their values being different from counsellor's.	• Aware of own values. • Respects differences. • Skill - flexibility in choice of intervention - respect.
17. For example Latin Americans . . . I would probably do structural family therapy . . . But for example, maybe a Chinese culture, sometimes Arabic cultures, there are quite different expectations of what is expected of husband and wife and I would work within their expectations first.	Incorporates cultural knowledge into family therapy.	• Cultural knowledge - specific. • Cultural empathy - counselling role. • Eclecticism in practice.

Table 1A (L.J.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	 Theme
18. . . . setting up some kind of system where they can give that input and often with a very powerful spokesperson within a system getting them to invite others to talk would be the best way to go so you don't set up an antagonism or opposition but they become the agents of change and it feels more within their control.	While respecting clients culture uses influencing skills to effect change during family therapy.	• Therapeutic role. • Respect for clients capability. • Cultural knowledge - hierarchy. • Cultural empathy - differences in family structure.
19. I think that perhaps the most successful acculturation is where you can move smoothly from one side of the fence to the other and somehow you maintain your integrity in both.	Acculturation could mean belonging to both culture of origin and host culture.	• Values biculturalism.
20. I think so many times emigrant populations or discriminated populations are largely integrated into just their own culture because they are not allowed into others or there is a fear of making the move into others because they don't understand the other, so that is not a choice, I don't think that is a successful way of being in the Canadian context	Segregation due to rejection or fear is not regarded as being successful way of Canadian life.	• Values biculturalism. • Aware of way minorities are treated in socio-political system.
21. I like people to have options. They may stay in one, in their own culture, much more than others but it's very important at times when their children are going to school or when they are looking for jobs or whatever – they need to be able to move outside of that context and be comfortable doing it to have any options	While keeping own culture intact must be able to use and negotiate within the host culture in order to have choices in lifestyle.	• Values biculturalism. • Skill-generating alternative behaviors.
22. I guess my goal would be to maintain or strengthen the culture that they come from but to look at how to move within the Canadian, the sort of White middle class culture, whatever dominates in this culture, in a way that meets their needs and makes them feel like they are treated with dignity and respect, that they get taken seriously	While maintaining own culture learn to acculturate to Canadian life in order to meet all their needs.	• Values biculturalism. • Aware of own culture. • Professional orientation - change valued.
23. . . . that's when the clash happens is that their children often are doing things that they don't feel comfortable with and they want to do those things . . . I would work by empowering parents to be in charge of their children but again trying to work through them with their children in order to understand what their children's needs are.	Culture conflict often due to children learning host culture behaviors which are not desired by parents. Supports parents but tries to advocate for children also.	• Knowledge of emigrants. • Empathy - respect. • Eclectic within family therapy framework. • Therapeutic orientation - growth.

Table 1A (L.J.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
24. I'm very careful in working with parents and children never to do better with children than they can do because then they think less of their parents and that doesn't help the situation so rather than undermining trying to work through them all the time . . . . to work to some middle ground where both can live with each other and be reasonably happy.	Supports parental authority but works to have children's needs met also.	• Values traditional family structure. • Generates problem solving behaviors. • Respects clients world view.
25. I want to keep the parent's sense of being the leaders in the family intact so I would then ask the kids to leave or just have a meeting without the kids and talk to those kinds of issues . . . if it comes down to something we can't negotiate I would then have to help with the process of - talk about the need to be so rigid and so flat about that . . . work with feelings . . . . I would normally try for for kind of a trial, would it be possible to try for a month doing it in a slightly different way and see if their fears actually came through	While using systemic family therapy she is flexible in approach and will try other approaches - humanistic counselling, behavior modification. Allows for cultural differences.	• Eclecticism. • Respect for parental authority. • Cultural empathy - values, family structure. • Flexibility.
26. Kids need to understand why there are important things to maintain for parents and perhaps parents need to hear how it is possible to understand those things but be able to do something else in other contexts as well. It is possible to move back and forth.	In family therapy, while upholding parental authority facilitate learning and flexibility through children.	• Values biculturalism. • Cultural empathy - values. • Skill - facilitates change and growth.
27. Certain cultures are just not comfortable with the idea of counselling. Some of the Asian cultures don't fragment life into emotional, psychological and relationship and spiritual, they see things in a whole and to go for counselling doesn't make any sense to them.	Counselling alien to certain Asian cultural holistic values.	• Cultural knowledge - differences in health. • Cultural empathy - counselling role. • Aware of barriers which prevent minorities use of counselling.
28. . . . you don't talk outside the family, you don't lose face . . . a lot of those people will never even seriously consider counselling.	Family oriented cultures not likely to use counselling.	• Cultural knowledge - specific. • Cultural empathy - values. • Awareness of barriers to use of counselling.
29. The one that come are either in such pain or gotten into conflicts that involve the police or a priest, or nun, or social worker or the school so it has come to the point of having to deal with someone from the outside but very, very hard to do so.	Many come to counselling involuntarily due to outside pressure.	• Cultural knowledge - adaptation. • Awareness of barriers of minorities.

Table 1A (L.J.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
30. There are other resources that fit better. Doctors . . . one of the values is that with physical well being you can handle things and if you get a doctor that helps with physical well being then you can handle the other things.	Recognition of other resources.	• Cultural knowledge - holistic values. • Cultural empathy - definition of health. • Aware of host culture resources.
31. Certainly with these families you are not going to see them very long.	Need for brief counselling.	• Cultural knowledge - specific skills. • Empathy - values.
32. I think it is also true of Eastern European families . . . so you need to get quite practical and down to earth very fast. They are not here to talk feelings . . . they want definite advice, how to do it and off they go.	Eastern Europeans prefer directive counselling.	• Cultural knowledge - specific culture. • Professional response to difference - eclecticism.
33. I think the first thing to do is find a counsellor who can speak in your own language. That's by far the most important thing.	Advisability of counsellor who speaks clients language.	• Knowledge of characteristics of counselling. • Will refer client to person who speaks his language.
34. . . . try to get an interpreter who you can train to give you what you want as a counsellor in terms of people's reactions and what they are saying. I have dealt with an interpreter . . . where she was so sharp that she could tell me in English what they said and in the tone of voice, like she could put it in the right emotional context.	Train interpreter to give emotions as well as words.	• Pros and cons of interpreter. • Knowledge of counselling theory and practice - verbal and non verbal aspects.
35. You don't want an interpreter who just gives you words . . . words are the least important part of counselling, it is often the feeling and the tone and the way in which it is said that is involved more than words.	Language least important part of counselling. Emotions and behavior more important.	• Knowledge of counselling theory and practice - role of verbal and non verbal.
36. There were definite changes that happened in that relationship. There were definite shifts and they were healthy shifts.	Change is valued outcome of counselling process.	• Therapeutic orientation, • Knowledge of counselling theory - change.
37. You need someone who has very successfully learned how to flow between both cultures so that they truly understand both or I really have doubts about whether an interpreter is of any use if you don't have that balance . . . (otherwise) you are forced to do very matter of fact suggestions, almost prescriptive, medical way of doing it.	Bicultural ability a desired quality in an interpreter.	• Knowledge of interpreter's role.

Table 1A (L.J.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
38. I remember once an Afghani told a settlement worker, a man, that he was absolutely shocked that I . . . being a female . . . would be allowed to ask the kind of questions I asked, so it was outside the context of just having a female do the counselling in that case.	Awareness of cultural values which are not comfortable with women in a professional role.	• Cultural knowledge - specific culture.
39. They were very new, it was only a matter of days they had been in the country and I'll bet he is in a somewhat different place now because this society will make that happen . . .	Newcomers take time to adapt to host culture.	• Believes acculturation imposed on newcomers. • Understanding of adaptation process.
40. Certainly discrimination and prejudice but also more subtle kinds – of bureaucracies having total control over your choices and when you are in the position of being a Native or an emigrant . . . there are just so many restrictions that is really is an unhealthy kind of set up.	Minorities experience discrimination, prejudice and restrictions especially from bureaucracy.	• Knowledge of host culture - discrimination. • Cultural empathy - societal sources of stress.
41. If you fight it it is very hard, it is emotionally draining and bureaucracies don't move very well.	Difficult to fight the establishment and its rules.	• Understanding of host system - rigidity. • Empathy for struggle of minorities.
42. On the other if you succumb and just go along . . . you become rather dependent, there is a passiveness I think that happens that isn't very good for people either, a sense of putting up with things and managing, not trusting so a lot of lying . . .	Passivity and lying result for not challenging unfair rules and regulations.	• Knowledge of way minority respond to host system.
43. I often use the settlement service in Catholic Social Services to do the advocating because they know specific contacts in different places that can be more helpful.	Uses settlement services to work on client's behalf as they know the system.	• Knowledge of host culture - services. • Institutional intervention on clients' behalf.
44. I am more likely to support them in figuring out how to advocate on their own behalf whether they use their M.P. or their M.L.A. or you know documenting things and taking it in . . . . I prefer to empower them in some in some way to get it done on their own behalf get a buddy maybe that would help them in the process . . .	Rather than intervening directly prefers to help clients generate solutions or approaches that they can implement themselves.	• Knowledge of host socio-political system. • Skill - positive regard of clients - new behaviors. • Awareness of institutional barriers.

Table 1A (L.J.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	 Theme
45. But definitely not taking injustice, not succumbing to it, I don't think that is right. I have made complaints to the Human Rights Commission, I have advocated that at certain times and occasionally intervened if people have tried and they get nowhere then I'll certainly write letters or talk on people's behalf.	If clients do not succeed in their attempts to resolve injustices, L. J. will intervene on their behalf within the system.	• Values human rights. • Exercises institutional interventions on clients' behalf. • Knowledge of socio-political system and its treatment of minorities.
46. I don't think people have to be with me very long to find that I don't really have much appreciation for the status quo.	Conveys a sense of examining vs. accepting systems.	• Genuineness and congruity. • Awareness of socio-political system operation.
47. When you are in a different place and in a more helpless position than lots of others you start to doubt yourself and whether it is really alright to make a fuss over this or you know you are missing things if your language is not perfect, did you do it wrong, did you not understand, those kinds of things.	As an emigrant due perhaps to language or loss of status there are anxieties, worries and lack of confidence.	• Empathy - cultural. • Understanding of society's treatment of minorities. • Importance of host language.
48. I think it is very easy to kind of get depressed and low in self-esteem after you take a series of batterings from bureaucracies and ridiculous rules and line-ups and just constantly having to perform for people that say if you want this you have to do all these things . . . your expectation of being treated as a human being or being understood personally just isn't there any longer.	The way the system treats newcomers induces low self-esteem, depression and little expectation of being treated well.	• Knowledge of host system - discrimination. • Value - human rights.
49. I don't know if you have ever been to Immigration . . . but I've stood in cubicles where people were getting treated in the most foul way in the next cubicle. If people spoke to me like that I would be irate and yet I hear people putting up with it	Rude treatment of immigrants by government officials witnessed by L.J. which would enrage her personally but accepted by them.	• Self-knowledge - genuineness. • Knowledge of host system - discrimination. • Knowledge of system's treatment of minorities. • Emigrant adaptation process.
50. They like it on the level of cultural dances and music but when it comes to real jobs and a decent standard of living and real access to society it's not as clear cut and valued and supported.	Superficial commitment to multicultural policy.	• Understands Canadian society. • Understanding of way newcomers are treated.

Table 1A (L.J.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
51. If you are going to go for multiculturalism what you are saying is that there are other ways of doing it and emigrants are always saying we want to do things in some different ways . . . that is very rarely listened to, very rarely.	The meaning of multiculturalism, i.e., flexibility in system not adhered to.	• Knowledge of host socio-political system. • Cultural knowledge - adaptation process.
52. There is a different kind of process that could be developed that is far more appropriate for lots of people than the one we have set up. I'm not sure that the one we have set up is very appropriate for anyone either – but to be open to changes and feedback	Government systems are rigid and inaccessible to many people and not open to change.	• Knowledge of socio-political system. • Cultural empathy - status in society.
53. . . . to be creative in your own understanding of differences in order to help other people see differences with a less fearful eye or by a defensive eye . . . that the way in which you approach it will set the tone for the kind of adaptability that system can manage.	Belief that counsellor attitude and modelling influences client behavior and expectations.	• Understanding of counselling theory and practice - use of self - interpretation. • Skill - genuineness - positive regard.
54. I think I would be quicker with Canadians of a similar background because I'm clear on what is healthy and what is not healthy and what's a reasonable expectation and what isn't given our societal context for Yuppies or White middle class people.	Therapy with Canadians clear because of shared values.	• Self-knowledge. • Knowledge of her own culture. • Flexibility.
55. . . . When you don't share the same underlying ways of looking at it I'm a lot more hesitant to make a push until I'm really sure. I'm probably less likely to challenge and more (likely) to try different ways of making change just because you can lose people if they feel highly misunderstood.	Aware of value differences when using interventions in counselling people from other cultures. Continuing counselling valued.	• Understands counselling theory and practice. • Cultural empathy - counselling role. • Values change as counselling outcome (professional). • Respect for clients.
56. I get resistance from all, even Canadians to that [family therapy]. Some cultures would have more difficulty with that than others not so much with the marital dyad coming in but with having children also be a part and I think you have to started with maybe one person or the couple . . . but I wouldn't push it if it wasn't understood at the beginning.	Adapts family counselling methods to suit client values and expectations.	• Knowledge of counselling theory - resistance. • Eclecticism. • Cultural empathy - value differences. • Rapport building.
57. I need them to trust me that when I follow a path that I have a good reason for it and I am seeing something outside of them that they perhaps can't see for themselves . . .	Trust in counsellor essential for progress in counselling.	• Knowledge of theory and practice - trust. • Skill - empathy - interpretation. • Therapeutic role.

Table 1A (L.J.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
58. With families from other cultures I think you have to go slower because you're just not as sure and also you don't know the particular history.	Values and personal life story influence information gathering and intervention.	• Knowledge of counselling theory and practice. • Cultural empathy - value differences. • Personal as well as cultural assessment.
59. (Information) not just about culture but if there has been an emigration experience, what that was about, what the circumstances were, if there was imprisonment, torture, if they were boat people and if maranders got them on the sea or what kind of reception they received in Canada and how its been, what kind of prejudice they have maybe in . . . the workplace . . . were the women raped in Los Angeles.	There may be a bad experience in the client's life as part of emigration journey that influences his/her well being.	• Skill - personal vs stereotypical response. • Cultural knowledge - emigration experience. • Knowledge of socio-political realities (world-wide).
60. I think there is a pleasure in it, it is something that adds a lot of richness to a counsellor's field of interest to deal with other cultures and you want to develop a knowledge base and an understanding . . .	Enjoyable and personally enriching aspect to cross-cultural counselling.	• Values learning and personal growth. • Understands counselling theory and practice - cultural skills.
61. I think there is an advantage at times to being outside the culture in the sense of people who are uncomfortable with counselling – often that's an advantage to them that you are not of the same culture, that somehow makes it safer.	Maybe advantages to being a racially dissimilar counsellor.	• Empathy. - racially dissimilar counsellor.
62. Interesting ways in which people incorporate in order to have this counselling happen . . . like Latin Americans have to end up loving you and then they can be open to your or the Chinese people have to respect you . . . . it is rather delightful to see how people make this happen in ways that work for them. I just like that.	Difference cultures have different ways of adopting and responding to counsellor.	• Cultural knowledge - specific. • Empathy - genuineness - respect. • Personal value of learning from others.
63. I think that there should be more research done in this field and more interest taken in cross-cultural counselling.		• Need for research in cross-cultural counselling.

Table 2A (I.K.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
1. The background we have at the university, the problems we have, it was very helpful to me. It was kind of very broad and intensive – that's what has helped me more than being a Chilean.	Comprehensive university training more important in professional life than nationality.	• Professional training an asset in cross-cultural counselling.
2. When I mention I'm an emigrant as well, I mean, it's kind of we already have something in common . . . . you are not talking to somebody who doesn't understand or doesn't know what it is to have a rough time at the beginning.	Uses personal experience to establish rapport with clients.	• Rapport. • Empathy. • Self-disclosure. • Knowledge of acculturation process.
3. It has been hard for us to make it in some ways, by qualifications in the case of professionals, by language I didn't have at the beginning. So all those things they are in some ways helpful when you are working with emigrants, it is like you ally with them right away and they identify with you in some ways.	The shared experience of emigration and acculturation helps counsellor and client to establish rapport and a working relationship.	• Self-disclosure, rapport. • Empathy. • Knowledge of acculturation. • Knowledge of counselling theory and practice - credibility.
4. Some people from your own ethnic background that wouldn't like to have a person from their own community . . . because of the confidentiality issue, because you are related to many of them, because you know many of them.	Some clients don't want a member of their community to be their counsellor.	• Disadvantage of racially similar counsellor. • Person valued.
5. Other people within your community that kind of feel happy that you are the person who understands many of the things that they have lived or many of the things that you don't have to tell them every detail.	Some clients like a counsellor from their community as have shared experience to build on.	• Advantages of ethnically similar counsellor. • Person valued.
6. I grew up with different values that you pay attention to what is going on around you more than what is going on with you.	Cultural value of community vs. individual commitment.	• Self-awareness - values. • Knowledge of own cultural heritage. • Community valued.
7. I think I am a person understanding, I guess, I'm a good listener. I try not to judge people.		• Characteristics of an effective counsellor - listening - non judgemental.
8. I mean I don't usually do 45 minute interviews. I usually do whatever is needed. I don't go by the time, I usually go by what is going in the interview so sometimes I realize I spend two hours or more with some couples or families. That's part of myself, I mean I just close the door to the world when I'm here with them, I'm totally with them.	Interviews are as long as clients need rather than usual professional booking. Counsellor immerses herself in clients world for duration of interview.	• Professional orientation - client needs. • Rapport. • Genuineness. • Self-awareness - immersion in counselling role.

Table 2A (I.K.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
9. Not to be so much a professional but being a person, being a human, being a mother if it's needed, or being an emigrant, or being a person with whatever is needed at that time.	Use of personal experience and self-key concept in her counselling.	• Skill - use of self to influence change. • Respects individual needs.
10. It's more important than techniques or the time you spend or paying attention to many of the outside things and not to the human part. So for me it's more important than other concept of being with them in a human level, an emotional level.	Communicating with clients on an emotional level more important than techniques or external interventions.	• Humanistic counselling.
11. I'm trying to go back and share some of the things that I experienced too with them.		• Self-disclosure. • Use of self.
12. Within my counselling there's a whole different variety of things I do . . . I see crisis intervention, crisis situation, there is information to share, there is referral to do. So it depends what I have to do.	Counselling role varies according to needs of client.	• Eclecticism. • Respects individual differences - response according to needs of client.
13. Some others it's just support counselling and at the same time the supportive counselling is difficult to divide, if one is therapeutic or non therapeutic. So it goes back and forth and in some ways it depends what the client is needing. So my approach is very much open to whatever the client needs.	Supportive counselling maybe therapeutic or non therapeutic depending on individual situation.	• Eclecticism - practice. • Respect for individual differences.
14. I have a variety of problems coming to me. It could be children, difficulties at school, it could be could relationship, it could be violence, it could be health problems. So some people I would refer them if needed, if the person speaks the language, speaks English and it's just lack of information, I would refer them . . . I do a lot of practical things with them too sometime to just kind of make a connection with them to get into deeper problems, they feel supported by somebody. I will accompany them to places, go to schools . . . I go visit in their homes, do interviews here, go with them to the hospital if needed, Immigration or something like that, if needed.	Wide range of presenting problems require wide range of responses and interventions. Intervention at all levels – emotional, cognitive, institutional.	• Eclecticism - practice. • Respect for clients. • Institutional interventions. • Knowledge of acculturation process.
15. Government agencies, I guess, are very difficult in dealing with emigrants.	Bureaucracy difficult to negotiate.	• Knowledge of host socio-political system.
16. In paper it looks nice . . . [Multiculturalism] but when you go to the Immigration Office for instance the services people get there is terrible.	Emigrants treated unfairly by government departments.	• Knowledge of way emigrants treated by system. • Empathy - genuineness.

Table 2A (I.K.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
17. I have a client who is very sick, he is dying and he went to the Immigration Office the other day to get an extension for his mother because she is visitor her. They went together and Immigration Officer say, "Well, when do you think you are going to die." . . . how long her visa needs to be extended.	Individual treated inhumanly by Immigration.	• Knowledge of way emigrants treated by system. • Empathy - warmth - genuineness.
18. a) Government has certain policies that people has to follow and at the same time those things are hard for people to understand at the beginning. There's a lot of regulations.	Government policies/ laws must be followed.	• Knowledge of host socio-political system. • Knowledge of way immigrants are treated.
b) I am very strong believer that people should keep their own identity. I mean you have to live in Canada and you have to once you are here . . . learn about how to do well in this new society and new practical things . . . but the same time it is very healthy for them to keep their own identity.	Retain old identity while learning to cope with new society.	• Values bicultural identity.
19. a) On top of the emotional strain they are having because they don't have their family, because they have left things that they want, because of all the things that it mean to come to a different country, on top of that having been treated like children and having to comply with things that sometime are very irrational. It's very difficult.	The many emotional strains on new emigrants are aggravated by the way government offices treats them.	• Knowledge of adaptation process. • Knowledge of way emigrants are treated. • Empathy - respect - warmth - genuineness.
b) At the beginning, for me it's very important that people keep those links with their own culture and slowly probably making up the way to the new society and replacing in some way some of the old things that they didn't have . . .	Important to retain cultural identity while learning to adapt to new life.	• Values bicultural identity. • Knowledge of acculturation process.
20. So in some ways to keep the balance between the important things. I mean whether you like it or not you still have to know how to shop around . . . to get on a bus . . . learn the language learn all the things that make you become a person again. To be fully a person participating and doing things.	In order to be a full person you have to be involved actively in life and speak the language of the host country.	• Values bicultural identity. • Understanding of adaptation process. • Knowledge of counselling theory - change, growth.
21. Sometimes people reject, they want to be Canadian very quick so they do everything	Some individuals reject old culture in order to acculturate.	• Understands acculturation process.
22. Sometimes they don't want anything to do with Canadian society and they want to be in their own culture, nothing to do, even the most simple things . . . people reject it.	Some individuals reject Canadian culture and cling to culture of origin.	• Understanding of acculturation process. • Empathy - genuineness.

Table 2A (I.K.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
23. For me it's a mixture of both of them. Keeping up emotional part to your own ethnic group because that's what your ties are with . . . in the values of your culture or your families, your friends, whatever you left there.	Bicultural identity means retaining ties with culture of origin and family.	• Values bicultural identity. • Understanding of adaptation process.
24. It takes awhile to learn the new game, the new system.	New way of life takes time to acquire.	• Understanding of adaptation process.
25. You need to learn the language especially people who don't speak the language, to be able to make those new friends.	Value of language in adaptation to new life.	• Adaptation - language.
26. Women participation in life, probably it's not always seen as a positive thing by men.	Gender role differences between old and new society.	• Understanding of adaptation process - gender roles. • Cultural knowledge.
27. It depends where you are coming from, you will have ore or less adjusting problems. So it depends on the background you have and all that.	Country of origin and personal background influence adaptation.	• Understanding of adaptation process. • Cultural empathy - values differences. • Personal background vs. stereotyping.
28. I find that there are not many places for people to go for counselling and what happens for instance is mainstream agencies they send them here because people have an accent event.	Lack of mental health facilities for emigrants and lack of cross-cultural skills in mainstream agencies.	• Understanding of way immigrants are treated - lack of health care facilities - cultural racism.
29. Settlement agencies . . . have a lot of referral from mainstream agencies. They don't want to deal with those clients.	Lack of cross-cultural skills in mental health services.	• Understanding of way emigrants are treated - cultural racism.
30. There are a lot of countries where counsellor doesn't exist. Even in Chile it's not as popular as it is here. Probably because this society is very much directed to individuals so it's more like an individual problem.	Many newcomers maybe unfamiliar with counselling and its emphasis on individual responsibility for problem solving.	• Cultural knowledge - counselling role unfamiliar. • Knowledge of counselling theory and practice - underlying assumptions.
31. While the individual has problems they are the result of many other things . . . for instance unemployment, economic problems, discrimination, a lot of things causes distress in people.	Maybe systemic sources of individual stress.	• Knowledge of host culture. • Cultural empathy - societal sources of stress.

Table 2A (I.K.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
32. So what happens the way that society approach it is saying that you go and counsel and fix that!	Society demands that individuals resolve their problems.	• Knowledge of host culture. • Knowledge of counselling theory - individualism.
33. What do you do with the person who is depressed and unemployed and doesn't have a language and doesn't have a lot of things . . . he can do a few things about it but it's not in his power, so counselling in a way helps a little bit but it doesn't really go to the deeper cause of the problem.	Individual counselling not enough to resolve many problems emigrants experience.	• Knowledge of host culture - individualism. • Knowledge of counselling theory and practice - limitations. • Cultural empathy. - problems of emigrants.
34. He might . . . resolve some of his own limitations but sometimes there's a lot of limitations in society that are not looked into.	Societal as well as personal sources of problems.	• Knowledge of counselling theory and practice - limitations. • Cultural empathy - societal level discrimination.
35. They will come to counselling as long as you help in some other way. So it would be tied up to "How do I bring my mother here" for instance.	Unfamiliar with counselling role, ask for information.	• Cultural empathy - counselling role.
36. Here in Canada because people have a very clear idea about what counselling is and what is involved . . . but with emigrants I usually explain to them what I do here.	Emigrants need to be educated about counselling.	• Cultural empathy - education in counselling role. • Knowledge of counselling theory and practice - counselling role. • Educator.
37. I always start from the practical things . . . to kind of become familiar with them and them getting some trust in me and then we probably can go down into talking about . . . I don't usually say counselling, I say "Why don't you come and talk to me another day?", "Why don't you come and tell me what's going on?" And put it in a different way.	Counsellor responds to clients practical needs in order to build rapport and trust.	• Cultural empathy - counselling role, education - respect for client - warmth - genuineness. • Cultural knowledge - unfamiliar with counselling role.

Table 2A (I.K.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	 Theme
38. For instance, in people from Africa or other countries they have a lot of respect for people that are older and they listen to them, and I will because they are not here and I try to make a connection with them. "Probably in your country you would go to your aunts or uncles, but they are not here so instead of that we have counsellors that listen to people.	Tries to take the role of elders in other cultures and explains counselling in that context.	• Cultural knowledge - elders. • Cultural empathy - unfamiliar with counselling role - adaptation of counselling role - respect for differences. • Educator.
39. I think that is one of the limitations of doing counselling, when you start separating and parcelling people into different, making people divided when we are one whole person with needs.	Counsellor prefers a holistic approach to services.	• Knowledge of host culture - fragmentation of health services. • Knowledge of counselling theory - limitations.
40. I will try to incorporate all the dynamics of things that are happening to them. Try to get involved in some of the other practical things.	Doesn't fragment life into psychological, economic, etc.	• Knowledge of counselling theory and practice - isn't limited to psychological interventions. • Cultural empathy - emigrant life.
41. There was a lot of community work, we were related in many levels with people.	Trained in community vs. psychological intervention.	• Professional training - community approach.
42. I try to inform myself about what's going on at Immigration, what's going on at Social Services and Employment Insurance and all those things, those common practical problems that emigrants have . . . I try to have some information available so they don't have to go to the other places.	Knowledge of relevant government services to help clients.	• Institutional interventions on clients' behalf. • Knowledge of host culture. • Cultural empathy - special needs of emigrants.
43. Some I definitely have to refer. For language assessment for instance.	Language problems referred.	• Cultural empathy - need to learn host language.
44. I speak Spanish with people who speak Spanish and English with people who speak a little bit of English. I try to be patient with people, even if they say a few words . . . I encourage them rather than have an interpreter if the person speaks a little . . . I try to be directly with them . . . You give them more power . . . the fact that they can express themselves.	Even if communication is limited she tries to empower clients by getting them to express themselves rather than through an interpreter.	• Cultural empathy - language/communication - loss of identity. • Knowledge of counselling theory and practice

Table 2A (I.K.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		- feelings as well as words (verbal/ non verbal). • Professional orientation - therapeutic.
45. It would be better if people have counsellors in their own language.	Language of utmost importance in counselling.	• Knowledge of counselling theory and practice - language basic to process.
46. You have a lot of feelings and things that people are saying and you have to have a very good interpreter at the same time, that they know why people are asking certain things.	Interpreter needs to have an understanding of counselling process.	• Cultural empathy - interpreter needs training.
47. I had an interpreter once . . . at a certain point in the interview . . . I said "How old are you?", I mean trying to make her go back to real life . . . to make her think that she is 30 years old and not 15 and the interpreter said "Why are you asking her that, you have all the information on the sheet."	Interpreter became a barrier to counselling intervention.	• Knowledge of counselling theory and practice - confrontation • Interpreter role • Empathy - respect genuineness.
48. The way I am in English is not the way I am in Spanish. I understand the language and speak it well but I'm not the same person in English . . . it is a big barrier specially when you are dealing with very intimate type of feelings or situations.	Language is part of culture and language proficiency is necessary for successful counselling outcome.	• Knowledge of counselling theory and practice - language essential. • Cultural empathy - role of language in identity. • Self-awareness.
49. Once you come here you have to change your game, so there might be points you have that are very reasonable that you can discuss it but the approach might not be the effective one	Canadian system may differ from that in country of origin.	• Cultural knowledge - different systems. • Cultural empathy - respect differences in customs. • Knowledge of host system - acculturation necessary for survival.

Table 2A (I.K.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
50. Even when you have a point you still have to learn how to do it in a different way. That is difficult sometimes and people might do it, some people don't, but that's their own choice.	Societal ways of doing things that newcomers may or may not learn.	• Values bicultural identity. • Cultural empathy - adaptation process - respects individual.
51. My way in some way is to show them that it is a different game.	Counsellor role is to generate awareness of new system.	• Skill - generate alternative behavior. • Values change as counselling outcome. • Educator.
52. They changed countries, they came here but they don't know that you play differently here.	Emigrants may be ignorant of how Canadian system works.	• Knowledge of adaptation process. • Cultural empathy - laws, customs, beliefs.
53. It's very difficult when you start analyzing things in mental health issues, to determine what is crazy and not crazy . . . it's common sense I guess and knowing some of the symptoms of what mental health problems are.	A flexible approach to labelling behaviors.	• Cultural empathy - definitions of normal/abnormal.
54. I try to explain to people that this is a different game, we have to behave in different ways . . . otherwise there are going to be consequences . . . in family violence situation or abuse or things like that.	Some behaviors, acceptable in other cultures are punished by law here in Canada.	• Cultural empathy - cultural values differ. • Knowledge of host culture. • Professional orientation - education.
55. My counselling is a mixture . . . it's helping people make decisions but sometimes it's telling them because some people expect you to tell them.	Humanistic and directive counselling required.	• Eclecticism in practice. • Response to individual needs.
56. Some people come here to tell you, to ask you and honestly ask you about "What should I do? . . . they haven't made much decisions in their lives so decision making is not something easy for them	Responds to clients rather than traditional expectations of counselling.	• Cultural empathy - relational orientation. • Knowledge of counselling theory and practice - individualism.

Table 2A (I.K.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
57. . . . it's background, it's culture, it's education, it's people come from different experiences, there are many, many things, many variables that can play part of it.	A combination of factors influence behavior.	• Respects individual experience.
58. I tend not generalize because in some way you find a certain element in all cultures with different degrees . . . relationships are the same in every culture, husband and wife relationship is always in some way, children relationships	Commonalities between all cultures, e.g., marriage.	• Cultural knowledge - see similarities vs. differences. • Professional orientation - similarity vs. differences in people.
59. Even within your own culture there is changes. And from culture to culture too but there is levels of degrees of whatever variable you want to take.	Belief that cultures share basic structures.	• Professional orientation - sees humanity in clients.
60. Women are very much in charge in many societies . . . probably men look like he is the one but in practical terms women play very active roles.	Gender roles not always as appear on surface.	• Cultural knowledge - womens' role.
61. I come from Chile and women there are very, very independent.		• Self-awareness - cultural values.
62. When people come for counselling with me I try to be as much as I can with them, rather than taking a position, "Well, "I'm the counsellor." I try as much as I can to be as they are.	Tries to empathise on a personal, human level with clients.	• Professional orientation - humanistic - equality with client
63. I very much enjoy the stories that people bring you, the kinds of lives, the different experiences, I really appreciate when they are sharing with me . . . I'm helping them but they are teaching me a lot too.	Rewards of sharing with and learning from clients.	• Rewarding profession. • Professional orientation - shared humanity.
64. Isn't it more important to stress the similarities we have and try to make a connection rather than make a division between us?	Stress similarities in order to find common ground.	• Professional orientation - stress similarities between people (existential).
65. It's like in counselling when you try to turn around the negative to the positive sides and say "Well you have this, there is this part of you that's very strong and you are a very talented person . . ." For me in the culture would be almost the same turnaround	Comparison of positive asset test to finding strengths of cultural identity.	• Skill - finds positive assets of cultural identity. • Values growth as goal of counselling.
66. I'm trying to make the connection between humans rather than cultures or groups . . . . we are all human with the same needs, with the same feelings.	Belief in share humanity vs. cultural differences.	• Professional - existential philosophy.

Table 2A (I.K.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
67. The government say in a way that the multicultural policy will help people to integrate. But as long as we don't treat them the same as the mainstream people are treated . . . those differences are going to grow more and more.	Discrimination against emigrants keeps them from integrating into larger society.	• Knowledge of host society. • Knowledge of acculturation process.
68. I want to emphasize the fact that I am mainly a very practical person. Most of the experience I have is based on working with people. My background and my study was done in a foreign country 20 years ago . . . . reading a bit once in awhile and sharing with other people but it's based on my own experience mainly.	Belief and comments based on work experience rather than theory or training.	• Self-awareness - personal vs. theoretical foundation to practice.
69. Many of the agencies come to us because like I said they are so scared about emigrants. They think we are the experts and we are so special and we are so special that we only know how to treat the emigrants!	Mainstream agencies don't feel competent to deal with emigrants and refer them to settlement services.	• Institutional barriers to emigrant use of mental health services. • Knowledge of host society - cultural racism.
70. I had my background, then my own experience as an emigrant . . . I had the support of Family Services within Catholic Social Services.		• Self-awareness - limitations of cross-cultural training.
72. The settlement agencies . . . have a very limited budget to deal with certain things. My counselling is just supportive counselling, it's not supposed to be therapeutic counselling.	Services for emigrants are limited.	• Institutional barriers to emigrant access to health services.
73. Anyone who speaks a different language whether they have background or not, they could work with emigrants and that's in a way it look at how the government sees emigrants. They don't need professionals, they don't need people who are skilled . . . as long as they speak a different language that's good enough!	Emigrant services don't have skilled professionals due to lack of government/funding.	• Knowledge of way emigrants are treated.
74. Government doesn't put much money into emigrant services. That's again another welcoming approach to say "Come in, but it's up to you what you are doing here."	Emigrant services reflect lack of government commitment to emigrant support.	• Knowledge of host system - individualism - neglect of emigrant health services.
75. The standards are so low, so how could the government say that they really care for kids, same thing for emigrants. There are people in this agency that all they have is a different language, they don't have any background in social services.	Children and emigrants seen to be neglected by government.	• Knowledge of host culture - discrimination. • Barriers to emigrant adaptation.

Table 3A (D.M.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	 Theme
1. Once you have seen other countries and lived in other countries you get a chance to see other perspectives.	Experience of other countries increases knowledge and insight.	• Cultural knowledge - counselling. • Cultural empathy - awareness. • Experience of other cultures.
2. You have some idea what like is like somewhere else . . . you have a broader knowledge base from where you can drawn on or experience.	Experience of other ways of life an asset in counselling.	• Cultural knowledge - counselling. • Education for cross-cultural counselling. • Personal value - cultural knowledge.
3. And their philosophies, especially their philosophy about life, how they view things like disorders and diseases and mental illness, how they classify things differently.	Knowledge of other cultures' philosophies and values.	• Cultural knowledge - definition of well being. • Cultural empathy - well being - values. • Respect for differences.
4. How they adapt to their problems and those kinds of things would be very, very important for my counselling . . . I can give therapeutic intervention based on the context of where these people come from.	Knowledge of values and beliefs predicates kind of intervention.	• Cultural knowledge - influences intervention. • Knowledge of counselling theory and practice - adaptation to suit client. • Professional orientation - therapeutic goal. • Respect differences.
5. It comes down to being aware or sensitive to their needs and that means you gotta know something other than your own culture.	Personal as well as cultural needs assessed.	• Respect for individual. • Personal and cultural assessment. • Cultural knowledge - influences interaction.
6. Because of my visual presence they will know I'm from another culture just from my visibility. That's important to a lot of people.	Being a member of a visible minority helps create rapport and trust.	• Knowledge of counselling theory and practice - credibility, trust. • Knowledge of emigrant/minority experience.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		• Skills - use of self - rapport.
7. It is sometimes hard for them to see someone who looks like they are White and they request cross-cultural counselling	Racially similar counsellor desired by some clients.	• Cultural empathy - counselling role/ process. • Institutional barrier - racially similar counsellor. • Respect for differences. • Respect for client.
8. I speak some other languages so that helps, especially when you get into the nitty-gritties of therapy, I think some of that will really help.	Language important in counselling and therapy.	• Counselling in language of client desirable. • Knowledge of counselling theory and practice - verbal and non verbal. • Professional orientation - therapeutic role.
9. What I have to say to them and how I listen to them and ideas that . . . once we start, especially when we start sharing ideas and experiences . . . they get to find out that I've been in other countries and travelled and stuff and that enhances the empathy side of it.	Use of self, listening skills and self-disclosure increase empathy.	• Skills - listening - use of self - self-disclosure - genuineness - credibility/ attractiveness. • Knowledge of counselling theory and practice - wide range of responses.
10. Once they realize that you know something about their culture or at least you are interested to know something then they will open up a little more.	Value of cultural knowledge to counselling.	• Knowledge of counselling theory and practice - use of empathy to achieve therapeutic goal. • Cultural empathy - emigrants.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
11. You don't have to now all the nitty-gritties but you do have to know about basic things, like their concept of mankind, their concept of disease, religious values	Belief that knowledge of values important for counsellor to have.	• Cultural knowledge - values, well being, religion. • Cultural empathy - influence of values, beliefs, definition of well being. • Knowledge of counselling theory and practice - intervention appropriate to culture of client.
12. If you have been in that country . . . then you would know some of the practicalities of living in their culture. I think that is really important.	Customs, laws, etc., rooted in life of a country.	• Cultural empathy - laws, customs. • Respect for client. • Respect for differences.
13. When you start to get interchange between the client and the counsellor that's when you are effective. If the counsellor is doing too much talking or if the client is doing too much talking you may not be getting a good interchange . . .	Balanced interaction between counsellor and client so both contribute to outcome.	• Respect for capability of client. • Knowledge of counselling theory and practice - counsellor influence - client co-operation.
14. Cross-cultural counselling, I believe, is a little bit different than the counselling you see everywhere else. It is not what I could call client centred.	Need to include environmental and behavioral issues in cross-cultural counselling.	• Knowledge of counselling theory and practice - limitations of client-centred methods - include environmental issues in cross-cultural counselling.
15. Most people in other cultures don't understand the concept of getting in touch with your feelings and stuff like that in counselling. They want something more direct, they want direct help.	Awareness of differences in needs and expectations of counselling.	• Cultural empathy - expectations of counselling - counselling role. • Respect for differences. • Directive approach - appropriateness.
16. They see you as a healer so they want healing from you, they want ideas. They don't want you to simply sit there, "So how do you feel" kind of thing.	Expectation of counselling may differ from North American clients in regard to counsellor response.	• Cultural empathy - counsellor role - counselling role. • Cultural knowledge - role of healer.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		• Respect for client. • Respect for differences.
17. Effectiveness would mean matching what they need with what you could possibly offer them and that implies knowing a bit about their culture because they probably wouldn't normally go to see a counsellor. They would see a priest, someone else in the family, or an advice giver	Knowledge of culture and beliefs about help-giving increases effectiveness.	• Cultural knowledge - healers/counsellors. • Cultural empathy - counselling role. • Knowledge of counselling theory and practice - modification of counselling in response to client culture and needs. • Therapeutic role - change.
18. I had to learn myself. I did read some books . . . went through some seminars . . . I realized there was a lot of experience I could draw on. I did some research in it to prove to myself that this is a good system. I basically learned things on my own. I never took courses – there were none offered.	Reading, personal experience and self-guided research source of cross-cultural counselling skills.	• Professional training - none in cross-cultural issues. • Self-taught cross-cultural skills and principles.
19. I use more of the directive approaches, sometimes rational-emotive, sometimes Gestalt which I find really helpful when a person is going through conflict between one culture and another. I use a lot of hypnosis . . . people are more familiar with that technique in other cultures. I use some direct techniques like bibliotherapy and homework assignments	Directive approach preferred but a wide variety of techniques within that framework.	• Directive approach - wide variety of techniques. • Cultural empathy - acculturation process. • Cultural knowledge - use familiar response. • Respect for differences in expectation of help. • Therapeutic role - resolve conflict.
20. Go for some specific goal and do it briefly . . . longer than 10 sessions is too long for me.	Goal oriented, brief therapy.	• Goal oriented therapy. • Cultural knowledge - expectation of counselling.
21. If I was working with a woman for example there would only so far I could go. Sometimes you have to work within the sex group for that.	In some cultures women don't attend helping professionals who are male.	• Cultural knowledge - gender roles. • Cultural empathy - gender role. • Respect for differences.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
22. Sometimes you encounter language problems I speak several languages but there are times when I don't speak the language of that culture. That can be a barrier because some things don't translate very well.	Language can be a barrier to effective counselling.	• Language of client preferable. • Knowledge of counselling theory - verbal and non verbal aspects.
23. Another barrier could be trying to overcome their initial fear of counselling because they don't know what it's about and so some of it is giving them information about what we are going to be doing.	Ignorance of system of counselling a barrier to process. Education necessary.	• Cultural empathy - counselling role unfamiliar. • Professional - education in process.
24. If you come from the host culture I think there would be a lot more barriers. That's why sometimes it's more effective to counsel if you also come from another culture.	Racially similar or emigrant/minority counsellors may be more effective.	• Cultural empathy - shared experience. • Advantage of racially similar counsellor.
25. Sometimes people don't want to see you if you come from the same culture they do because then they figure that you are going to blab all their problems to everybody else.	Disadvantage of racially similar counsellor - confidentiality.	• Disadvantage to culturally similar counsellor - confidentiality.
26. I think it's easier if you come from another culture and if you are a visible minority–they tend to see you as different right away without your even saying a word. And then you have to prove yourself.	Shared experience of being different maybe important to client in cross-cultural counselling. Not enough to influence change.	• Cultural empathy - shared experience of being outsider. • Knowledge of counselling theory and practice - credibility, attractiveness and trust. - competency. • Respect for clients.
27. Sometimes they ask your advice about things and you could give them information as to how the system works here . . . you could indirectly give them ideas about how the system works.	Education in system vs. acculturation.	• Knowledge of acculturation process. • Professional role - educator. • Respect for client.
28. I would say the acculturation process can't really be taught by someone. That's something you sort of experience and go through it . .. you can teach so much of it and the rest has to sort of come on its own.	Acculturation an experimental process.	• Knowledge of acculturation process. • Respect for differences.
29. I think from an intellectual, theoretical point of view, yes, you are helping them acculturate but practically . . . not the nitty-gritties.	Counsellor indirectly helps client acculturate.	• Professional orientation - change/growth.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
30. If they've made it to your office then they already have overcome a lot of hurdles and they are probably wanting to work on some particular issue.	Client attendance indicates an understanding of counselling process.	• Respect for client. • Knowledge of counselling - readiness of client. • Professional orientation - help.
31. Have some knowledge about something about that culture before the person comes.	Cultural knowledge vital preparation for session.	• Knowledge of counselling theory and practice - appropriate intervention with cultural knowledge. • Values person. • Rapport.
32. Engage them in conversation by asking them about what life was like in their country and they will tell you everything, as much as they feel comfortable.	Humanistic approach it first.	• Professional orientation - humanistic approach initially. • Skills - listening - rapport - observing - respect.
33. Then you can start putting the pieces together and figuring out a couple of dimensions – where these people came from, was it a rural environment? Was it urban? and you can start to see where problems might arise. Because they may not want to tell you the problem right away. They may just want to talk to somebody.	Professional skills and experience employed to assess client.	• Professional orientation - therapeutic role. • Skills - observing - personal as well as cultural assessment - respect for client - genuineness. • Cultural empathy - counselling role.
34. You make some form of judgement about whether this is a problem or not and how you might help, how you might fit in. But you have to hear their story.	Assessment of client and type of intervention occur as client reveals reason for visit.	• Professional orientation - therapeutic. • Respect for client - listening - observing - personal and cultural assessment. • Intervention in response to client needs.

Table 3A (D.M.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
35. When they are talking and if you know something about their culture, you'll get some idea of how strong their ethnic knowledge is. If they come from a rural environment they may be identifying with everything they know in their culture . . . that type of client will not usually come in	Level of acculturation assessed.	• Knowledge of counselling theory and practice - person/environment factors included. • Level of acculturation. • Personal and cultural assessment. • Institutional barriers - unfamiliarity with system.
36. You tend to get people that are halfway in between, they are going through culture change or there is some reason for them to be there . . . they are thinking of marrying someone from another culture . . . or having conflicts with racism . . . or having some contact that's causing some kind of dissidence.	Belief that people who come for counselling are acculturated to some degree and are experiencing some kind of difficulty.	• Knowledge of counselling theory and practice - goal of helping client who needs help. • Knowledge of acculturation process. • Knowledge of way emigrants are treated.
37. You have to do a mini-assessment to see . . . the strength of their ethnicity. Then you can decide on what kind of technique would help and how much you can help.	Level of acculturation to host and to culture of origin influences response of counsellor.	• Cultural empathy - acculturation. • Knowledge of counselling theory and practice - cultural factor included - technique in response to client. • Respect for differences.
38. Sometimes it might be just one session or two, giving some fairly specific advice. Try this. Try this. But only after knowing the context and that's the important thing.	Cultural and personal differences determines kind of intervention.	• Knowledge of counselling theory and practice - eclecticism - intervention in response to client culture. • Skills - respect - personal and cultural assessment. • Cultural empathy - counselling role.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
39. There's lots of discrimination and there's different levels of it too. Some of it I would call pretty natural discrimination, you don't know something about somebody . . . But a lot of it is very conscious, these people are taking over the country and stuff like that . . . especially if you are living in a country where they are a lot of White people and everybody is coming in.	Different levels of discrimination apparent in society.	• Knowledge of socio-political system - treatment of minorities. • Knowledge of emigration process.
40. They have class systems, they've got caste systems, they've got regular rules of how to discriminate. It's all laid out in the religion and everything and so it's more ritualistic there, so it's not just this country, it's all over the place.	Many countries have legalized, ritualized forms of discrimination.	• Cultural knowledge - world wide systems of discrimination. • Respect for differences.
41. They only recognize two groups, anglophone and francophone. They don't recognise anybody else and their official policy is the two language policy.	Multicultural policy recognises two groups.	• Knowledge of socio-political system - multiculturalism recognises two cultures.
42. There are local situations where people get together and have ethnic food and stuff and that's good. But food isn't everything there is to multiculturalism. I think it's more of a philosophy.	Superficial implementation of multiculturalism.	• Knowledge of socio-political system - multiculturalism.
43. They are trying to do two things at the same time. Trying to say "Yes, keep your identity, we like it, it enhances Canada" but then say "Why can't you be like us?"	Contradiction in way minorities are treated.	• Knowledge of socio-political system - treatment of emigrants ambivalent.
44. Most people don't realize that everything cannot be interpreted exactly the same in another language.	Language and culture closely related – difficult to translate.	• Cultural knowledge - language issues. • Cultural empathy - language barriers.
45. It's better to sit down with the interpreter and give a general plan to the interpreter as to this is what you are going to be asking, these general areas and this is why you are asking it and to be clear to the interpreter that their job is strictly to interpret as close as they can to what you have said but it's not their job to analyze or give suggestions and sometimes this is a grey area	Best use of an interpreter based on clear instructions and understanding of process.	• Interpreter's role - training - guidelines.
46. If the interpreter is a different sex than other person [client] that could be a problem.	Gender issues in use of interpreter.	• Interpreter role - gender. • Cultural empathy - gender roles.
47. The person from the other culture may not trust the interpreter, may not know what's going on back and forth.	Trust in interpreter necessary.	• Cultural empathy - counselling role. • Interpreter role.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
48. A lot of interpreters end up being family members. You can't do that either.	Interpreter can't be family member.	• Interpreter role.
49. The best thing to do is to debrief with the interpreter before and after the session because the interpreter may have picked up some things too that are valuable to you.	Interpreter may have personal insights that can help counsellor.	• Interpreter role.
50. It's a lot easier if you don't have to work through an interpreter.	Language of client best medium for counselling.	• Counselling in language of client preferable.
51. If you are working with one particular cultural group all the time it's in your best interest to go to language school . . . even if you learn a little bit, you may not be totally conversant . . . you are showing the clients that you are actually trying to help by learning something about their culture.	Language of client important for counselling process and to increase empathy.	• Knowledge of counselling theory and practice - language and process - empathy and trust. • Cultural empathy - language barriers. • Skill - respect - genuineness.
52. A client needs to know that you are really there to help.	Clients must trust counsellor.	• Knowledge of counselling theory and practice - empathy and trust. • Cultural empathy - counselling role unfamiliar.
53. A client needs to be aware of the fact that you are trying to be aware. They want you to be open, and to see that you are making some kind of effort. That's what they are looking for.	Client must see cultural empathy, open-mindedness and respect.	• Knowledge of counselling theory and practice - counsellor traits. • Cultural empathy - expectations of counselling.
54. It's very messy and it's very difficult to do and it requires a great deal of expertise and it requires a lot of training which is not being offered.	Cross-cultural counselling a specialized area but is being neglected.	• Knowledge of counselling theory and practice - specialized area - training, skills and practice interconnect.

Table 3A (D.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
55. When we go through the process of adapting to another culture you go through several phases and one is this whole philosophical phase and interpersonal phase in adapting the values of the culture that you are trying to get into. And that's when I think you need cross-cultural work.	At certain point of acculturation process cross-cultural counselling is most helpful.	• Knowledge of acculturation. • Cultural empathy - value differences - culture conflict.
56. There aren't enough people to help train, there aren't enough programs, there isn't funding for the programs . . . they are pushing multiculturalism but not providing backup for it. It could be a policy by saying "Let's not do too much of this" . . . or it could be lack of awareness that this is an important area.	Cross-cultural programs and training lacking due perhaps to deliberate political policy or lack of insight.	• Professional commitment to need for cross-cultural services. • Knowledge of socio-political system - emigrants not treated with equality.
57. When I was doing research in this area 10 years ago it was at the very beginning stages. There were lots of creative ideas, some funding . . . but I think things are running out of steam right now and we need to revive this whole area and get it functional and back in the research literature.	Belief that area of cross-cultural counselling has lost ground and needs to be reactivated.	• Commitment to research and skill development. • Awareness of way emigrants are regarded.
58. Most people find it so messy that they are not going to do research in it and we need to do that, from all dimensions, from social work, from psychology, from medicine from all these areas. We need to do it.	Research in cross-cultural issues difficult but important to do from many aspects.	• Professional - values research.
59. Came to Canada as a child, educated here and spoke different language at home than at school.	Bicultural lifestyle.	• Self-awareness.
60. Personally value family, the extended family which includes aunts, uncles, cousins.		• Family valued.
61. Bicultural identity is really important. Adjustment to host society better if retain identification with ethnicity and community.	Belief in value of bicultural identity.	• Values bicultural identity.
62. As a counsellor can directly instruct for it, for example by enhancing parts the client may not be aware of or using. Or by indirectly highlighting the acceptance of values and beliefs, saying it's O.K. to keep values you have.	Counsellor can directly or indirectly encourage development of bicultural identity.	• Bicultural identity valued. • Educator.
63. In cross-cultural counselling it is very important to do more than counselling. Clients will expect help in a number of different ways, not just psychological help. It is important to go to bat for them by interpreting, going to Immigration, and the like.	Clients from other cultures expect more than psychological help from a counsellor.	• Out-of-office interventions. • Cultural empathy - expectations.

Table 3A (D.M.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	 Theme
64. I will refer clients to family members, members of broad family or community to see how others dealt with a problem, for example cultural conflict.	Referral to and use of family and community to help client.	• Referrals to help client. • Family system valued.

Table 4A (H.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
1. I think there is still a feeling that the Slavic peoples were somewhat of a minority and so I think there's more sensitivity to other cultures.	Because of belonging to a minority culture – Ukrainian – sensitive to cultural differences.	• Self-awareness - cultural heritage. • Respects differences.
2. I have a strong family feeling.	Family valued.	• Self-awareness.
3. Strong feeling of a need for roots, for a feeling of stability or knowing where one belongs.	Need for cultural identity.	• Self-awareness - identity valued.
4. I had the good fortune to travel.	Travel broadened perspective on world.	• Experienced other cultures - travel.
5. We had an opportunity [in her town] to interact with people from a variety of cultures from infancy . . . and an appreciation of people from other cultures, the differences, the similarities that came through.	Experience of other cultures growing up increased awareness of cultural differences and similarities.	• Experience of other cultures. • Respects differences. • Experience an asset in cross-cultural counselling.
6. . . . it wasn't built into the training program as such that I can recall.	Cross-cultural issues not included in professional training.	• Professional training - lacked cross-cultural skills training.
7. I lived in Greenland . . . working there and getting to know the people, becoming very much a minority and yet interacting with interpreters who lived in two cultures . . . . I was able to learn a great deal from them and that setting.	Experience of another country increased awareness of cultural differences.	• Experienced another culture. • Experience of another culture - asset professionally.
8. The experiences I had working with Native young people in school settings . . . simply listening to what they had to say and what the parents had to say, certainly indicated to me that there were differences. This is something that I've built on from what I've grown up with.	Teaching Native children increased awareness of cultural issues.	• Professional development - teaching Native children. • Respects differences.
9. As time went on, I tend to sit back and listen more and that's where I learn a great deal . . . because I'm learning how different people see things differently and then incorporating that into the counselling.	Respects differences in clients and includes cultural values in counselling process.	• Respects differences. • Skill - listening - respect client - cultural and personal assessment.
10. I think our needs are similar, our general desires are similar. It's the way we approach meeting those needs that tend to be different.	Basic similarities and behavioral differences between peoples.	• Respects differences. • Belief in shared humanity.
11. As you mature, as you change you tend to use a variety of methods and kind of meld them in.		• Eclecticism in response to client needs.

Table 4A (H.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
12. You start looking at what that client needs and that client's goals and what resources they are able to bring to bear and then you modify your own technique to work with that.	Client needs and goals influence counsellor response and intervention.	• Eclecticism in response to client needs. • Respect for client capability.
13. Someone who is highly cognitive in approach and needs to work things out on an intellectual level, then it may be a matter of cognitive restructuring.	Cognitive therapy if suits client disposition.	• Eclectic - in response to client. • Respect for client. • Therapeutic goal - restructuring.
14. Identify that individual's goals, how long you are going to be working with that individual and then see what kind of changes they want to make and then decide together how you go about doing that.	Client centred approach.	• Approach in response to individual needs and resources vs. cultural. • Respect for client capability. • Therapeutic goal - change.
15. It's the same as working with people with a particular religious background. There's certain values that they have that are important and I respect that and that may need to be brought into the whole counselling process because that's part of their belief system.	Cultural and individual values assessed.	• Cultural empathy - value, belief, differences. • Accepts differences. • Respect for client.
16. I don't categorize people as they come int he door, it's a matter of determining what it is that their needs are but being aware of some other possible issues in their background.	Focus on individual rather than cultural factors.	• Values individual/ personal experience. • Skill - personal and cultural assessed.
17. There may be people from certain cultural backgrounds where it isn't necessary. It may be something very specific that they are here to see me about. Vocational counselling for example.	Belief that knowledge of client's culture not always relevant.	• Values individual vs. cultural experience.
18. If for example females or males are seen in a certain way in a certain culture, that may have some bearing and you have to incorporate that.	Respects gender role differences.	• Cultural empathy - gender role differences. • Respects differences.
19. If, however the issue is their feeling of need for assimilation into our culture, or a feeling of not having a cultural home obviously it's very important to know a lot more about their ethnic background. It depends on the issue.	If presenting problem concerned with assimilation/alienation issues cultural assessment perceived as important.	• Values individual experience/shared humanity. • Goal oriented therapy. • Respect for client.

Table 4A (H.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
20. I can give them information, I can advise them about how things are done, values, expectations in the larger Canadian culture.	Education in Canadian lifestyle may be given.	• Educator role.
21. I will assume that most people who are new to Canada are here because they wish to be here and they wish to become part of the larger culture.	Assumption of desire for bicultural identity.	• Values development of bicultural identity in newcomers.
22. I would question from them to what degree they have to give up their own values or their own cultural belief system, or wish to, in becoming Canadian. And that they have to decide and it may change at different times in their own life time or in different generations.	Acculturation process may necessitate giving up cultural values and it is an ongoing process.	• Knowledge of acculturation process. • Cultural empathy - culture conflict. • Accepts differences.
23. I would encourage them to realize that because of the very nature of Canada you don't have to give up the values and even some of the traditions that were important to you . . . . more and more these traditions and values are, if not valued, at least accepted.	Encourages development of a bicultural identity which is acceptable in Canada.	• Values development of a bicultural identity. • Knowledge of sociopolitical system - some degree of multiculturalism. • Educator - bicultural identity.
24. I would discourage people from too quickly trying to turn their back on the traditions and values from whence they came, even though they may have some very unhappy memories. And this is particularly true of Native people . . . they can't simply divorce themselves from it, not to do it too quickly because that can lead to more serious trauma to them in the future.	Clients must acknowledge their cultural identity in process of acculturation to host system.	• Cultural empathy - acculturation process. • Knowledge of acculturation process especially for Native people. • Values development of bicultural identity to counter culture conflict.
25. They [Natives] may not feel that they are part of either culture, particularly if they are moderately to very successful in the greater North American culture, the White culture.	Knowledge of problems of alienation experienced by Native people.	• Knowledge of experiences of Native peoples in host culture. • Cultural empathy - alienation experience.
26. A lot more people give it lip service than really believe it. I think on multicultural days there is more enthusiasm about it than there is in day to day life.	Superficial commitment to multicultural policy.	• Knowledge of sociopolitical system - multiculturalism.

Table 4A (H.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
27. a) There is a lot of prejudice not only about Natives, certainly Natives, no question there and discrimination against people from a variety of ethnic groups, some new Canadians, some people who have been here for some time and there is still a feeling of a certain pecking order.	Recognises that prejudice and discrimination against minorities exists.	• Knowledge of socio-political system - discrimination re minorities - power bases. • Cultural empathy - lack of equality exists for many people.
b) A counsellor may feel that because backgrounds are different . . . ethnic background . . . an amount of education or economic background that the therapist can't understand them, or with regard to trauma. That can be a barrier.	Barriers can be cultural, educational, class or value bound or to do with unique trauma.	• Knowledge of counselling theory and practice - barriers to counselling. • Various institutional barriers - racially similar counsellors - counselling process unfamiliar.
28. I feel I'm pretty understanding and have a lot of experience with people from other cultures but I'm still me.	Disadvantage if counsellor racially dissimilar.	• Advantage to racially similar counsellor. • Knowledge of counselling theory and practice - barriers.
29. I think it's a counsellor's role to be able to demonstrate to that individual what it entails, explain, demonstrate and sometimes the individual may not want counselling at that time and one has to come to terms with that.	Education in counselling role may be required. Acceptance of client unwillingness necessary.	• Respect for client. • Professional orientation - educator. • Knowledge of counselling theory and practice - counsellor competency - resistance.
30. They may be required to be there because they want to get their children back from care, so they'll present themselves and they'll take part but they don't really want to make any changes other than they want the children back.	Clients may be attending because of legal/social requirements rather than therapeutic goals.	• Knowledge of socio-political system - Child Welfare regulations.
31. The values we take to counselling tend to be very individually oriented, placing a great deal of importance on the value of the individual and their own self-fulfilment and feelings . . . which is really diametrically opposed to certain cultural values where they say it's the family, it's the group that is important.	Assumptions underlying counselling are individualistic as opposed to family or group oriented.	• Knowledge of counselling theory and practice

Table 4A (H.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		- counselling conceptualized in Western individualistic terms. • Cultural empathy - cultures may be family or group oriented. • Institutional barrier - counselling process.
32. You are quiet about the things that bother you and you grin and bear it. You put forward a brave face. Sometimes I think maybe we go over too far the other way.	North American values may directly clash with those of other cultures.	• Cultural sympathy - value differences. • Knowledge of counselling theory and practice - underlying individualistic assumptions.
33. Sometimes people from those cultures do come for counselling because of needs – parent-child relationships, vocational kinds of things, severe emotional distress, marital breakdown – and in those situations they are saying "Yes, we can fit that into our culture" . . . and that's when you have to look at many of the cultural issues related to counselling.	When people from minority cultures present for counselling as it fits their needs, their values must be respected.	• Respect for differences. • Cultural assessment if client member of minority group.
34. You get perceived as an expert if people feel that you have done something or are able to assist them in some way through some intervention	Professional competency increases credibility.	• Professional orientation - competence valued. • Skill - credibility, attractiveness.
35. I think there is more credibility maybe the very fact that one has survived longer.	Age and experience increase credibility.	• Credibility important to clients.
36. I think working with Natives age is very important.	Age/experience increases credibility with Native people.	• Knowledge of culture - Native. • Credibility important.
37. The person will make the changes and the decision is the clients.	Client has ultimate responsibility for change.	• Client centred therapy.
38. On the other hand if I don't know more than they do then I question really why they should be coming to see me and somebody paying me money.	Professional competency required.	• Professional competency valued.

Table 4A (H.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
39. If there's something I see that you've missed, I'll tell you that . . . . If I'm not the director in a sense, then I don't think I'm doing my job.	Counsellor in charge of session.	• Skill - confrontation - genuineness. • Professional competency valued.
40. You learn to be very receptive of non verbal cues because you have to be very trusting of your interpreter who may not see the same value in what you are doing as you do.	May lose meaning when using an interpreter. Interpreter may not understand counselling role.	• Interpreter role - loss of meaning. • Knowledge of counselling theory and practice - non verbal component.
41. You may not get the kind of information you require.	Interpreter may not understand process.	• Interpreter role - lack of understanding of counselling.
42. Having male interpreters I didn't really feel that I was getting what those women were really trying to say.	Gender role issues involved in use of interpreter.	• Role of interpreter - gender role issues.
43. Probably not that different from that of counselling people in our culture. I think it's a matter of assisting people to identify what's causing them distress . . . what resources they have . . . goals . . . . What they want to change . . . and how one can assist them to make the changes they wish to make.	Perception that cross cultural counselling requires same basic skills of counselling.	• Therapeutic role. • Skill - generation of alternative behavior - competency. • Belief that cross-cultural counselling similar to any counselling - shared humanity.
44. Looking at some very specific kinds of things that they can do and maybe come to terms with their feelings about it [culture conflict].	Behavioral and humanistic counselling approaches to deal with culture conflict.	• Eclecticism - behavioral and humanistic. • Skill - generation of alternate behaviors. - confrontation.
45. If there is a culture conflict it might indicate that the persons had some ambivalent feelings about having left the other culture, country and I think one would have to try to deal with that issue.	Knowledge of the cultural process – conflict occurs.	• Knowledge of acculturation process - ambivalence. • Skill - confrontation.
46. If we are talking about children on the playground and feeling left out . . . that's different from a woman who can't speak the language and is very isolated in the new culture . . . or a male who feels he is being discriminated against in terms of job promotion	Culture conflict can take many forms depending on age, gender and economic status.	• Knowledge of sociopolitical system - treatment of minorities. • Knowledge of acculturation process.

Table 4A (H.M.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
47. You have some rights and if you really think you are discriminated against this is where you should go but now tell me about it . . . even if their rights have been trampled on it isn't as simple as just going through and getting some recompense. It doesn't work that way . . . you may or may not feel satisfied in the end.	Referral for legal help may be advised but discussion of whether action is worthwhile would be also involved.	• Referral for legal aid. • Knowledge of socio-political system - justice not always achieved. • Genuineness, honesty.
48. If you are Native, I think there are a lot of organizations that are self-help . . . and I would encourage them to get involved with other Native people . . . to work on some of those issues because I think they'll feel better if they share it with people who have been through the same thing . . . and role models too.	Referral to Native or culturally similar self-help groups in order to share and learn.	• Referral to cultural groups for support. • Knowledge of barriers to use of health services - lack of racially similar counsellors - social issues not dealt with. • Cultural empathy - shared identity and experience with others therapeutic.
49. In the next 10 - 15 years there will be much more strength in the Native community . . . they are going to be a force to be reckoned with.	Recognises growing strength of Native group.	• Knowledge of socio-political system - growth of Native power to gain rights.
50. It's going to be very positive for all of Canada, it isn't just the Native groups, I think the values are very important for all of us.	Respects Native culture and its contribution to Canada.	• Respects differences. • Cultural empathy - value differences.
51. If you feel and understand better, and have good self-esteem you may not see the same discrimination or prejudice that you would have if you didn't have those feelings . . . even if it does it doesn't matter so much any more.	Ethnic identity and pride helps individual cope with discrimination and injustice.	• Cultural knowledge - value of ethnic pride. • Cultural empathy - coping with racism.
52. Native population are becoming much more aware of their place in society . . . how they can contribute to the larger society . . . how do I bridge both, be a comfortable member in both societies.	Belief that Native peoples wish to belong to both their own and host culture.	• Cultural knowledge - development of biculturalism in Native peoples.
53. I think that's really the answer for any of us if we talk about ethnic backgrounds and origins, if you can live in both societies to some degree . . . those are the ones who are much healthier than those who cannot adapt very well to one or the other.	Values bicultural skills as healthy way of adapting to two cultures.	• Values bicultural identity and means of resolving culture conflict.
54. I have a number of Native clients who prefer to work with a non Native [therapist].	Individual choice to work with racially dissimilar therapist.	

Table 4A (H.M.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
55. When they say that it seems to me that to some degree at least they are rejecting their own culture. And to me then a goal for them is that they should feel more comfortable in both and they may agree or disagree.	Request for a non Native counsellor may indicate some culture conflict. Counsellor may encourage bicultural skills.	• Values bicultural identity. • Knowledge of acculturation process. • Skill - congruence - confrontation.

Table 5A (G.V.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
1. We Chileans believe in a sense of humour.	Sense of humour valued.	• Self and cultural awareness - humour.
2. We believe a lot in parents being in charge of a home.	Parental authority valued.	• Cultural heritage - family values.
3. We believe in solidarity more than independence, more than autonomy . . . . I could say that we don't fight a lot for equality but for harmony.	Group and relational orientation.	• Aware of own culture - group orientation.
4. I am incorporating into my set of values some important and good things from this society . . . . I hope I will always be in the process.	Developing a bicultural set of values.	• Knowledge of acculturation process. • Values bicultural identity. • Values personal growth.
5. Something I have to give in counselling with say a Chilean client . . . you have to adjust in some way to this kind of life and you have an option to survive or to die, like symbolically, psychologically . . . . or to fulfill your life.	Some degree of bicultural skills and acculturation necessary for a full life in Canada.	• Knowledge of acculturation. • Values bicultural identity. • Therapeutic role.
6. With Canadians, I have to deal with my own values. Sometimes I don't believe too much in something that the people believe and I confront them and we get a good interaction from that.	Uses his own difference in values and culture to provoke introspection.	• Self-awareness. • Skills - use of self-confrontation - generate alternative behavior. • Knowledge of counselling theory and practice - counsellor influencing skills.
7. When I start counselling with any person . . . I say my name, I am Chilean . . . . if you have any problem understanding me let me know, if I have problem I will let you know too because communication is very important in counselling.	Stresses the importance of clear communication at the outset of counselling.	• Knowledge of counselling theory and practice - communication. • Skill - self-disclosure - genuineness - feedback - credibility. • Values competency. • Cultural empathy - language barriers.

Table 5A (G.V.)

Excerpts from transcribed interview	Levels of Abstraction	
	Paraphrase	Theme
8. Providing counselling to emigrants . . . you have to be very sensitive to the people's problems . . . and open to the people. It is very difficult to be a rigid counsellor providing counselling to people from a different background, different beliefs, different customs, different ways to express feelings. So you have to be very open minded in that way.	Openness to different ways of being an important counsellor characteristic.	• Respects differences. • Skill - respect for client - genuineness - credibility. • Knowledge of counselling theory and practice - counsellor influence. • Cultural empathy - differences.
9. Talk to the person adult to adult, I am just sharing with you my experience, being emigrant too . . . be very respectful with people . . . it is like human characteristics more than techniques.	Genuineness, respect, open mindedness, seeing clients as capable more important than techniques.	• Humanistic approach. • Knowledge of counselling theory and practice - client as capable. • Skill - respect - genuineness - self-disclosure.
10. I use the family systemic approach because we believe in our agency in that kind of approach we receive supervision in that approach too.	Uses family systems approach as required by employers.	• Family systems approach.
11. The approach is the structure to work with . . . you work in the process but you could apply the process to anybody from anywhere. The difference is what kind of issues and what kind of contents they have . . .	Belief that family systemic approach is universally applicable.	• Knowledge of counselling theory and practice - process distinguished from content. • Belief in shared humanity.
12. A Latin person is talking about parenting issues, or talking about hierarchy because the problem is with a couple, I could say that this is the same problem that could trouble a Ukrainian person, perhaps the content will be different, perhaps the Ukrainian will start to talk about finances . . . but in the end sometime they are talking about equality and hierarchy . . . in the Latin community they will show that kind of struggle through family violence, to say.	Issues which arise are same in any culture but the way they are expressed is different. Contrasts Ukrainian and Latin response to marital power struggle.	• Cultural empathy - expression of feelings. • Respect for differences. • Knowledge of counselling theory and practice - underlying processes. • Shared humanity and differences valued.

Table 5A (G.V.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
13. You have to be aware of all country's cultural characteristics like between Latin persons you cannot talk too much about hierarchy because the couple suppose that one of the persons has to be in charge more than another and this is basically the man but you know in Chile we say the man is in charge but who is really running the house, running the relationship, is the woman.	Cultural knowledge important in counselling interventions, e.g., Latin marital power structure.	• Awareness of own culture. • Cultural empathy - marriage/family. • Responds to client expectations. • Cultural knowledge - applied in session.
14. You cannot in counselling push the woman to show equality in session because it is detrimental in some way . . . and sometime the man used to talk too much . . . to show the power which sometime they don't have.	Awareness of differences in gender roles in Latin people.	• Cultural empathy. - gender roles • Knowledge of own culture. • Knowledge of counselling theory and practice - culture factors included.
15. We don't believe too much in assertiveness, more than assertiveness we believe in sharing . . . you could be very assertive but not be happy . . . if you are not assertive but you have company and friends it is O.K.	Knowledge that Latin people are relational rather than individualistic in interaction with others.	• Awareness of own culture - values relationship. • Knowledge of counselling theory and practice - culture factor included.
16. Every person is adjusting in a different way but the struggle is how to live some kind of congruent life from the door of your house to inside and from the door of your house to outside.	Adjustment entails living in ethnic and host community successfully.	• Knowledge of acculturation process. • Values bicultural identity.
17. In my personal experience I feel when you are O.K. in your house being Chilean and when you are O.K. outside being Canadian, that's good, when you have the flexibility to make the shift . . .	Well being results from ability to function in two cultures.	• Values bicultural identity. • Understands emigrant situation.
18. When you are in a pattern of being rigid how can you make the shift to be flexible. What we do in counselling is to encourage the person to take risk, even little risk.	Flexibility and risk taking necessary for adaptation to host culture.	• Knowledge of acculturation process. • Skill - develop alternate behaviors - confrontation - respect.

Table 5A (G.V.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
19. Don't be passive in this process and don't let the environment overwhelm you but be more active, to take the initiative, to take risk, do something different. Learn . . . it is very concrete stuff, . . . not just talking about it.	Counsellor encourages active behavioral change in client in order to develop bicultural skills.	• Eclecticism - behavioral/cognitive. • Skill - generate alternate behavior - respect - confrontation. • Change as outcome of counselling.
20. With an emigrant . . . the first session has to be very powerful in terms of engagement . . . to have the person trusting you, fell safe in this room and to have the person trying with you, taking risk with you.	First session very important emigrant population in terms of building trust and cooperation.	• Knowledge of counselling theory and practice - trust necessary. • Knowledge of barriers to counselling - unfamiliarity - trust. • Cultural empathy - counselling process.
21. The Chinese people, for example, . . . ask you for your complete background first – name, degree, married or single, etc. – when they are satisfied they then start to explain why they are here . . . they need to feel safe and confident about who they are talking to.	Chinese clients like to establish qualifications, etc., of counsellor before beginning process.	• Cultural knowledge. • Cultural empathy - counselling role.
22. If they don't feel O.K. and say I have to change counsellor so I say O.K. you have to look for the best for you.	Referral of client if counsellor does not answer the client requirements.	• Referral of client - match for client. • Cultural knowledge - Chinese expectations.
23. I explain how important it is to have another person dealing with them, and sometimes they look at me . . . and say that they are too embarrassed to bring people here to listen to their problem. In some way I have to convince them how good it is to have them sharing with another important person in their life and to get the support.	Family therapy unfamiliar process for Hispanic people. Counsellor educates in process.	• Cultural empathy - counselling role. • Educator role. • Skill - confrontation - generation of alternate behavior - cultural assessment. • Respect for difference.
24. Even though we believe in friendship and sharing, we believe in spontaneity so we don't believe in coming to get some artificial session of sharing. Probably we would prefer a party to share instead of being in counselling.	Hispanic people not familiar with counselling and prefer family and community sources of help and support.	• Cultural knowledge - counselling role - family support.

Table 5A (G.V.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	 Theme
		• Barrier to counselling - unfamiliarity with process. • Aware of own cultural heritage.
25. What I see here is, North American people sometimes prefer the safety of a counselling session instead of risking a little bit more in ordinary life with family and friends.	Belief that North Americans see individual responsible for resolution of a problem.	• Knowledge of counselling theory and practice - underlying individualistic assumptions. • Cultural empathy - difference in expectation of counselling.
26. We [Latin people] believe more in a wise old man telling you, talking to you, your grandfather giving you some kind of emotional support, or your father or mother.	Latin people will seek counsel from a wise person within the family rather than from a professional.	• Cultural knowledge - unfamiliarity of counselling role. • Own culture - family oriented. • Knowledge of counselling theory and practice - cultural bias.
27. Yesterday I had a session with a Chilean lady . . . sometime in the session we start to talk like from wise to wise, sharing wisdom . . . I wasn't helping her in the right sense, I was talking to her equal to equal . . . she was checking with me if she was O.K. in terms of belief, in terms of insight	Counsellor responds to a clients needs and respects her wisdom and point of view.	• Humanistic counselling. • Respect for client - genuineness - flexibility.
28. Sense of humour is very important to us.		• Self-awareness.
29. Sense of humour is a way to get to people, is another kind of wisdom, is a way to get people to be aware of something but not being so hard. They reveal something and they are laughing at the same time and after that they think.	Uses sense of humour as a way of intervening in a person's problem.	• Knowledge of counselling theory and practice - generate client self-examination. • Skill - rapport - flexibility.
30. I know the reason my community laughs. I am not sure always why Canadian people laugh.	Aware of cultural basis to humour.	• Self-awareness - humour. • Respects differences.

Table 5A (G.V.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
31. Something is wrong so they need another person to help them to find a way to think or to give feedback, the kind that they cannot get from themselves. If a person decides to come to get counselling that person is trying to surpass the fear of being introspective. They take the risk to be introspective.	Client needs help and when he seeks counselling to some degree has the ability to be introspective.	• Knowledge of counselling theory and practice - client immobilized in some way. • Therapeutic role. • Respect for client capability.
32. I am discouraging immediately that kind of passive person looking for answers. Answers are always inside. That example is very North American style!	Belief that client has answers if challenged to find them.	• Respect for client ability. • Confrontation. • Cultural empathy - intervention appropriateness.
33. Different cultures . . . different styles. Basically the same because health is the same everywhere but you use different strategies to get the person talking, to get the person less passive so the way I use to convince people is different.	Adapts intervention to suit culture of client.	• Eclecticism - in response to client culture. • Belief in shared humanity. • Accepts differences in culture. • Values competency.
34. The moment I can't challenge in a counselling session I am not providing therapy. That is my view.	Challenge basic element in counselling.	• Knowledge of counselling theory and practice - counsellor influence. • Confrontation. • Therapeutic role. • Values competency.
35. Sometimes you could challenge people int he first session and other times you feel that the person first need to talk about feelings, about something they need to resolve . . . so first thing that you have to provide is support, engagement and when the person is getting a sense of safety . . . you start to challenge.	Counsellor responds to needs of client and if humanistic counselling is appropriate will initially use it to establish trust before becoming more confrontative.	• Eclecticism in response to client's needs. • Respects client - rapport building - warmth - confrontation. • Knowledge of counselling theory and practice - trust precedes intervention.

Table 5A (G.V.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
36. . . . it is a kind of game between the rules of being in counselling and the background, the culture, and their statistics of a human being, so we have to adjust. And in counselling you have to be very fast doing this.	Belief that the interaction between clients and counsellor must be meaningful for client and that a counsellor must also intervene effectively to help the client.	• Knowledge of counselling theory and practice - person/environment transaction. • Competency.
37. Difference comes from same belief, issues, thought, but the process to me is always the same and not just between human beings even in societies.	Basic, shared qualities of people is recognised, differences are due to issues, beliefs.	• Values shared humanity vs. differences. • Cultural empathy - differences in beliefs, values, etc.
38. I feel that the government have to spend more money on multicultural things and I don't feel counselling is being served by that policy of government. I could say that counselling runs contrary to government policy . . . which is too rigid, square, too punishing.	Emigrants not served by multicultural policy especially by counselling services.	• Knowledge of socio-political system - multiculturalism not enacted - lack of health care facilities for emigrants. • Awareness of way emigrants treated.
39. No person is worried how to test the real experience that emigrants have, when you come here you are starting from scratch, you have to prove twice in your life if you are capable or not . . . the only thing I got is the recognition of my curriculum in the university of my studies but none of my experience as a worker. I have to start from the lower paid level.	There is no system of evaluating an emigrant's work experience so that they don't have to start a career from very beginning again.	• Knowledge of socio-political system - poor evaluation system for emigrants. • Knowledge of emigration process.
40. The more easy way is to say O.K. you start from zero and that is it. So you have to forget your life, that you were doctor, lawyer	Understands the loss emigrants may suffer when qualifications not recognised.	• Knowledge of socio-political system - expediency not human interest. • Understanding of emigrant experience - empathy.
41. If you talk about family violence, alcoholism or whatever . . . you get the right money to work, to hire persons to run a program but for emigrants it is always a pain to get money.	Emigrant services do not get adequate government funding.	• Knowledge of socio-political system - lack of funding for emigrant services. • Cultural empathy - restrictions.
42. The clue for . . . any work working with people coming from another country is openness, support and sensitivity. You don't have to have any kind of educational experience but you can have that kind of characteristic.	Qualities of effective counsellor recommended for cross-cultural counsellor.	• Humanistic counselling effective with emigrants.

Table 5A (G.V.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		• Cultural empathy - emigrant needs to feel understood.
43. Flexibility to sit down one minute to look at people and to learn from them, to look at their need first and you've got to be quick in that. To me that is the art of counselling.	Art of counselling includes observation, listening, assessing their world view and needs.	• Knowledge of counselling theory and practice - meet client needs. • Skills - observing - flexibility - listening. • Therapeutic role.
44. You are observing, watching the people, seeing what they want and you engage with them as soon as possible to provide something. That is good strategy.	Intervention based on client world view and needs.	• Therapeutic role. • Knowledge of counselling theory and practice - client/counsellor/ process interaction. • Skill - observing, listening - respect. • Cultural assessment.
45. It is very, very helpful to provide counselling to emigrants being emigrant, because I share with them my personal experience . . . and I say what you have to learn is what I learn in the past or this is my feeling for you or the problem may be different or let's see how you can apply this to your situation . . .	Counsellor's personal experience of emigration important in his work with emigrants.	• Personal emigration experience important in professional role. • Self-disclosure - advice - credibility. • Educator role.
46. It is very important for me being emigrant to provide counselling to emigrant.		• Rewarding work. • Values helping.
47. The word emigrant is a concept . . . I don't assume that a person is an emigrant because of colour, accent, whatever. First I ask them "Are you emigrant?" To me you have to know what kind of terms we will talk.	Counsellor assesses level of acculturation and ethnic identity of client.	• Knowledge of acculturation process. • Values person. • Personal and cultural assessment - respect. • Cultural empathy - expectations of counselling.
48. Emigrant sounds so discounting, emigrant sounds like citizen of second hand. After year or three year you have right to be a citizen . . . you promote yourself.	Label of emigrant discriminates people.	• Knowledge of sociopolitical system - discrimination. • Knowledge of acculturation process.

Table 5A (G.V.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
49. No one likes to be discriminated or to be differentiated from society. I don't like when people or institution is saying that this is for emigrants so this is for you and this is for Canadian so this is not for you.	Society differentiates emigrants from non emigrants.	• Knowledge of socio-political system - restrictions, rules limit emigrants. • Values person, human rights.
50. I know people who are living here five years and they have a lot of problem in adjustment so they are newcomers. In that way they are newcomers, in another way they are not.	Acculturation is a personal, psychological process, not a matter of time.	• Knowledge of acculturation process. • Cultural empathy. • Personal and cultural assessment - respect.
51. It is like being newborn, you start again . . . in that sense it was very good to come from my country because to me it was throwing off the old . . . and start again.	Emigration presented personal challenges.	• Personal values - growth/change. • Knowledge of acculturation process.

Table 6A (J.W.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
1. My ethnic background is strongly German . . . I lived with my maternal grandparents when I was a child, they were German but had lived in Hungary.	Grew up in strong German family.	• Experienced another culture.
2. My grandparents spoke a lot of German and when I was a child I understood it. We carried on German customs and especially eating habits . . . part of that was bound up culturally and religiously.	German language, customs, food and religion as a child.	• Knowledge of her cultural heritage. • Experience of another culture.
3. Particularly because I lived with my grandparents I kind of held that [roots] in high value.	Pride in German heritage.	• Values own cultural heritage.
4. I was aware that there was a real push on the part of my grandparents and my parents to speak English . . . definite attitude that we are in Canada, we should speak English . . . a pushing away.	Grandparents and parents develop bicultural skills.	• Learned that acculturation to host system valuable.
5. I'm sensitive to different cultures and what would be important to them . . . it's really important to value the culture of other people and try and be aware of what it is in their culture that is meaningful to them because that's places where I think might be troublesome.	Accepts cultural differences and includes them in counselling assessment and process.	• Accepts cultural differences. • Cultural and personal assessment. • Knowledge of counselling theory and practice - cultural factors included.
6. If I can I do some little thing to make a bond with them . . . it was really important for me to learn just some of the simple greetings and things . . . they appreciated my efforts.	Demonstrates interest in students by learning some words in their language.	• Rapport building.
7. I'm sensitive to the Native population and feel they have been alienated from our school system for a lot of reasons . . . if I'm meeting with parents for example I might do something as simple as wear my bead, Native earrings . . . something non verbal . . . and in my office is the portrait of Crowfoot up there.	Gives non verbal messages to Native population that she is aware of their culture.	• Knowledge of Native people. • Respect - rapport building - use of self.
8. I'm aware of minorities because as a child I felt I was a minority more because of my social position than my cultural one, I was definitely one of the poor kids . . . I feel acutely we should acknowledge minorities' value and importance.	Personal experience of being a minority increased awareness of needs and situation of minority groups.	• Aware of own cultural heritage. • Cultural knowledge - poverty. • Cultural empathy - lack of status.
9. In the case of a language barrier I try to arrange for an interpreter.		• Aware of language barriers. • Respect for client.

Table 6A (J.W.)

Excerpts from transcribed interview	Levels of Abstraction Paraphrase	Theme
10. I really try to treat everybody the same, whether I have an Italian couple in here or a Native couple or a mother from Central America. I try to meet them where they are at . . . and be aware that the values I grew up with are not the ones they grew up with and that they do things differently . . .	While recognising shared humanity of clients works to include cultural issues in counselling.	• Accepts cultural differences. • Belief in shared humanity. • Cultural empathy - value differences.
11. I have a sensitivity or even a bias toward females often . . . and definitely the underdog.	Aware of her own values.	• Self-awareness.
12. If I perceive it to be an issue that has anything to do with difficulties or problems or conflicts . . . I really emphasize the feelings because that's where I find the energy is, that's where the pain or conflict is.	Employs humanistic counselling methods to help resolve conflicts.	• Humanistic counselling.
13. There was almost nothing in training to equip me for counselling people from other cultures. I did some stuff on my own . . . a workshop on how to use an interpreter . . . other workshops . . .	Training did not include cross-cultural issues. Self-motivated learning to increase skills.	• No cross-cultural counselling training in university. • Attends workshops.
14. I key into the feeling level and the body language . . . initially I try to be non directive . . . and I'm really aware of language . . .	Uses non directive humanistic counselling using observation and language skills.	• Humanistic counselling. • Skill - observation.
15. Some of the southern European cultures and the Central American ones and we have a lot of both here have definite gender roles.	Aware of gender role differences.	• Cultural empathy - gender role.
16. Females really tend to get caught in a cultural bind because they really want to do what the Canadian girls are doing . . . dress/hair, "freedom" . . . and at home their roles are limited and it causes personal pain for these girls.	Aware of particular conflicts of minority girls.	• Cultural knowledge - culture conflict - gender roles. • Cultural empathy - female role conflict.
17. I have to feel it out and see can they communicate and what is permissible to say and how to say it and coach them . . . I try to be really aware of the cultural values in the family.	Keeps cultural and family values in mind when intervening in a directive fashion.	• Directive counselling in response to client needs. • Cultural and personal assessment - generation of alternate behaviors - flexibility.
18. I feel my mandate is to help empower these children to be able to live the healthiest life they can live but at the same time I'm aware that different cultures do it differently.	As school counsellor is a student advocate but allows for family/cultural influences.	• Respect for client - cultural and personal assessment. • Cultural factor included in process. • Therapeutic role.

Table 6A (J.W.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
19. If it's some issue where I think family values or cultural values or the way the family runs is involved I try and ferret it out.	Systemic perspective according to issue.	• Eclecticism - systemic orientation according to client need. • Knowledge of counselling theory and practice - environmental factors included - counsellor influence.
20. School counsellors do much more home visiting in Poland and it's acceptable to go into the home and at the same time for many Polish families any suggestion of working with a psychologist had a certain stigma attached to it, so I have to be aware of that.	Polish families have different expectations of a school counsellor.	• Cultural knowledge - difference in expectations. • Accepts differences in culture. • Institutional barrier - stigma. • Cultural empathy - difference in expectations.
21. I had a lady from a Central American country here and in her country her son would not be doing what he is doing here and she simply does not know how to handle him and she's trying to use the values of her community and extended family . . . the Father was killed and the Mother doesn't have a lot of authority and yet she is left to deal with the children . . .	Understanding that rearing children in Canada can cause conflict and difficulty for emigrants especially a single mother.	• Cultural knowledge - gender roles - family structure. • Cultural empathy - difference in family structure.
22. Give information, modelling for her . . . seeing the child . . . seeing what is the dynamic going on and part of that is that the Mother was not somebody who as a woman had much power . . . and yet is thrown into authority.	Multilevel interventions and approaches used.	• Eclecticism - directive, family, individual and feminist approaches. • Knowledge of counselling theory and practice - person/environment factors multifaceted. • Competency valued.
23. When I explored the dynamic of the family, he is the only boy in a family of Mother and sisters and essentially his older sister is trying to be his Mother too and he is rebelling . . . I'm trying to give him more personal responsibility and let her monitor it instead of nagging him because that is where the physical violence all starts.	Family counselling with interventions allowing for cultural and personal factors.	• Family counselling approach. • Cultural knowledge - gender roles - family structure. • Skill - respect - generate alternate behaviors

Table 6A (J.W.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		- personal and cultural assessment - flexibility - observing. • Therapeutic role.
24. I have to tell her that physical violence is not acceptable but that the boy is angry so he needs to have other activities.	Personal values of non violence and individual rights declared to clients.	• Aware of personal values. • Skill - self-disclosure - confrontation - genuineness.
25. Language is a barrier to counselling.		• Institutional barrier - language.
26. Many emigrants are in very stressful situations economically and otherwise . . . violence due to frustration, they can't make enough and are away from their support system . . . many Central Americans do not come from cities and they are used to an extended family to really be supportive and here they are isolated.	Understanding of the stresses that many emigrants experience – financial difficulty, isolation, lack of family support, city living, violence.	• Knowledge of emigrant group. • Cultural empathy - stress of poor emigrants multi-levelled.
27. Some come with hugh trauma . . . we have Vietnamese students here who will never see their parents again, they are living with an older sister or brother . . . who have to work two or three jobs to support these kids.	Understanding that specific groups, e.g., Vietnamese may have experienced trauma.	• Knowledge of cultural group - trauma. • Cultural empathy - emigrant survival methods.
28. I've had to go into homes and work on nutrition with parents who don't speak any English and I can't tell them not to eat what they are used to eating in their country and so I have to say "Your child is not doing well in school because he is not getting what he needs to function."	While advocating for child's well being and nutrition must respect parent's food customs.	• Out-of-office intervention - food and nutrition. • Cultural empathy - differences in customs. • Skill - respect - generate alternate behaviors - use of self - flexibility - cultural and personal assessment.
29. I made the rounds to some Native families who I couldn't find . . . I went to the addresses and they had moved yet we now they are around here because we see the kids on the street.	Role includes finding absentee Native students.	• Out-of-office intervention.

Table 6A (J.W.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		• Knowledge of cultural group - absenteeism from school among Native children.
30. I don't see it as my job to in any way tell these people how they should live in this country . . . but I find that the biggest issue is with teenagers because they want to do "Canadian" things . . . and there is a real clash of culture there.	Acculturation to host system not seen as a role but deals with teenagers experiencing culture conflict.	• Accepts differences in culture. • Knowledge of socio-political system - identity development influenced by racism.
31. I try to understand those children's feelings of what it is like to be different when they want to be more Canadian and I also try to be careful to reflect back to them how important their own culture is . . . the value and richness of it.	Encourages development of bicultural identity among teenagers experiencing culture conflict.	• Values bicultural identity as a means of resolving conflict. • Cultural empathy - differences in language, customs, dress, beliefs.
32. I have an Oriental boy who does not want to be Oriental in a White society so he has his own personal trauma of being Oriental.	Understanding of racism experienced by Oriental boy.	• Knowledge of socio-political system - impact of racism.
33. With the teenagers to try and help them to at least let their parents know that they are struggling with a number of different values . . . my sense is most of the time parents want the best for their child and sometimes they don't understand how painful it is . . .	Intervenes at a family systemic level to help children resolve their culture and value conflicts.	• Family counselling. • Knowledge of socio-political system - impact of cultural on identity development. • Respect for client - generate alternate behaviors - genuineness.
34. We have in our local community a very strong Portuguese population that lives together and does things together, and also Italian.	Understands the growth of community sub-cultures.	• Knowledge of lifestyle and experience of two emigrant groups.
35. Parents stop at the door, they don't want to come in or be involved . . . we struggle and struggle to get a Parent Advisory Committee and we never do . . . . It may be partly the socio-economic area of our school, not just the cultural . . . and a lot of parents don't speak English . . . they know their kid goes somewhere over there to school . . . and comes home everyday.	Understanding of the cultural, socio-economic, language and value barriers to parent participation in the education process of their child.	• Knowledge of institutional barriers to minority use of facilities - language, culture, values, socio-economic status. • Cultural knowledge of emigrant groups - differences in values, language, beliefs.

Table 6A (J.W.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
		• Aware of own cultural values - parental involvement in school.
36. Her presenting problem was "I'm having trouble with my friends, I had a best friend who is not my friend any more" . . . The other girl had been invited to her party which was Portuguese and everyone spoke Portuguese and she felt totally alienated . . . it was a friendship issue but culture came in very strongly.	Basic friendship issue complicated by cultural factor.	• Shared humanity - difference in it's expression. • Knowledge of cultural group - local Portuguese sub-culture exclusive.
37. I try to be respectful of other people's culture and sometimes in the case of parents to say I understand this is the way you do it in Italy or when you were in Hong Kong and this is what your child is up against here. Is there some way we could somehow make an agreement? And sometimes the parents are very understanding.	While respecting parental cultural values she encourages the development of bicultural identity in children.	• Values bicultural identity. • Respects differences. • Skill - confrontation - cultural and personal assessment - generation of alternate behaviors - flexibility. • Therapeutic role - flexibility.
38. I always come from that place that I am very concerned about your child because most parents are concerned about their children . . . it's not up to me to tell them to change, the only thing I can do is outline what is the predicament of the child and if they ask for suggestions I can say maybe this or this . . .	Respects parental values but advocates for the child's point of view.	• Family counselling. • Accepts differences. • Skill - confrontation - respect - advice.
39. I show them how to target behavior management if that's what the issue is . . . I will set up the plan and I model the parenting skills because they are not strong in that area . . . I leave things like how to reward the child, that's their choice if it's something different in their culture.	Counsellor responds to client needs, e.g., behavior management.	• Behavioral counselling. • Knowledge of counselling theory and practice - clients needs and culture satisfied. • Skill - respect - generate alternate behaviors - use of self.

Table 6A (J.W.)

		Levels of Abstraction	
	Excerpts from transcribed interview	**Paraphrase**	**Theme**
40.	There was a serious dysfunction . . . directly as a result of the Mum who did not speak English . . . and because hugely isolated . . . and the teenage son was worried about Mum and would make himself physically sick and go home to be with Mum . . . , I couldn't just work with him . . . so I found an interpreter and needed to deal with the family system and Dad refused to come . . . so I had to work with Mum and son . . .	Uses an interpreter to do family counselling in order to resolve a dysfunction.	• Family counselling - responds to client need. • Uses interpreter. • Therapeutic role. • Cultural empathy - difference in gender roles - language barriers. • Values competency.
41.	Often Fathers will not come in because they think anything to do with the children belongs to the Mum so you just have to be aware of that and work with it.	Respects differences in gender roles of other cultures.	• Cultural empathy - gender role differences. • Accepts differences in culture.
42.	We have Vietnamese children in this school who came from the highest echelons . . . so they may have had access to those kinds of things [counselling] in their culture whereas children from a Guatemalan village were lucky if they had a teacher . . . so some of it is culture but some is very much what strata they came from.	Socio-economic as well as cultural factors influence knowledge of counselling system.	• Respects differences in culture. • Cultural empathy - differences in customs, systems. • Cultural and personal assessment
43.	A girl from another culture came to see me . . . she was being called names and derogatory things were being said about her . . . my first line of attack is to empower the child so that she can stand up for herself . . . in this case she simply could not do it . . . I asked her permission to address the other girls and she agreed . . . and I spoke to them . . . . it seemed to make a difference. It helped.	Dealt with discrimination against girl directly by confronting peers and consciousness raising.	• Humanistic group and behavioral counselling. • Educator role. • Skill - generate alternate behavior - respect - confrontation - genuineness - use of self.
44.	In Thailand I got really upset watching some of the Australians and North Americans, the way they treated the Thai people who were exceedingly gracious.	Personally respectful and open minded.	• Aware of personal values.
45.	I'm aware of when I work that we are all human and we all can go through the same kind of dilemmas, like we can be depressed, or in pain, or can be wounded in some way. If there's a Mother in my office and she's overwhelmed, that's what I address, whether she's Chinese, North American, or Native.	Belief that shared humanity gives rise to universal issues.	• Shared humanity and universality of emotions.

Table 6A (J.W.)

	Levels of Abstraction	
Excerpts from transcribed interview	**Paraphrase**	**Theme**
46. I had a Vietnamese girl in yesterday . . . about boys. What she was experiencing was no different than what my little North American girls experience however one of the factors is that her parents are very strict about how much she goes out.	Cultural/family factors influence resolution of a universal issue, boy/girl relationship.	• Universality of emotional issues. • Cultural factors included in intervention.
47. I had a mother who was being physically assaulted by her husband . . . I would never tell her she should be with him or not but I don't care what culture you come from this is something I think is not healthy and so I would say that and I would try and let her act from her experience or empower her [to act].	Personal values of belief in danger of physical violence and respect for individual beliefs stated by client in counselling.	• Aware of personal values. • Respect for client - confrontation - genuineness.
48. I think that kids really have a profound effect by and large on their parents. Most kids no matter what culture they are . . . dress very North American. I find the gender role thing is quite subtle.	Children influence parents to become more acculturated to host system.	• Knowledge of acculturation process.
49. I certainly believe in equality, in being respected and when I'm dealing with women from other cultures I would say act on your own which is not something they all have the freedom or the training to do.	Personal values may be in conflict with those of women of other cultures.	• Self-awareness. • Respects differences in values.
50. When I deal with some men I'm aware that as a female what I say doesn't hold much water. Even to the point where some of the older boys in Grade Nine, certainly some of the Italian and Portuguese boys, have the attitude that I'm their servant because I'm a woman and I have to put them in their place quite quickly sometimes.	Experience of bias against women in certain cultures.	• Knowledge of culture - gender role differences. • Educator role.
51. For some of them it's really scary and especially if their language is limited . . . they don't understand and I can't explain it with as much thoroughness as I could if I had the language.	Counselling and testing not fully understood by many parents. Language a barrier to educating them.	• Institutional barriers for minorities - language - ignorance of counselling system.
52. I'm thinking of a parent where it was clear that his child was in difficulty and needed a special program . . . the mother had to go by her husband's decisions . . . he did not value education, particularly the education of the daughter, enough to come to the school and discuss this.	Accepts differences in values and gender roles in clients and parents.	• Accepts differences - values - gender roles.
53. Sometimes it's very disheartening and frustrating and sometimes its wonderful . . . I think it is enriching for me, it stretches me and I have to be a lot more aware and sensitive and sometimes it [different culture] really complicates my situation.	Personally demand yet rewarding work.	• Personally rewarding. • Values competency.